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MISSIONS

Christ's Easter Message

AND he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

And ye are witnesses of these things.

—St. Luke, 24:46-48

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QUESTION BOX

(Answers found in this issue)

1. "Every one in the church doing at least one thing well." Who urged this?
2. Who had "the first sleep" in the Indian chief's new home?
3. What medical missionary has served thirty-six years in China?
4. Where did José Ruiz find friendship?
5. Who succeeds Mrs. Bishop as administrative secretary?
6. What did Mrs. Stephen's cook tell her he was very anxious to do?
7. Where did 1,100 sign slips declaring their desire to join the church?
8. Where do one-sixth of all the converts on our mission fields come from?
9. On what field do the missionaries aim to have a Christian school in every Christian hamlet?
10. What is one important reason why our entire East China Mission has not been seriously affected by the disturbances there?
11. What reason did the Japanese financier give for the failure of our diplomats to solve the serious problem of international relationships?
12. Where were six evangelistic campaigns carried on by college students?
13. What happened on the evening of January 12, 1926?
14. "The boys took keen delight in the construction of"—What?
15. What do members of prayer bands agree to do?
16. How many made profession of faith at Dirimamba?
17. Who said, "We desire no authority except that of love."
18. What has "wrought out works of noble dimensions on mission fields?"

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HONORING A BAPTIST MISSIONARY FOR DISTINGUISHED PUBLIC SERVICE AND PHILANTHROPIC WORK IN CHINA

The above photograph was taken on the occasion when the Chinese Government conferred upon Dr. J. S. Grant, for thirty-six years medical missionary of the American Baptist Foreign Mission Society at Ningpo, China, the Ancient Order of the Rice Straw. The medal was pinned on Dr. Grant's breast with appropriate ceremonies by the Mayor of Ningpo, seated in military uniform next to Dr. Grant. At the Mayor's right is the British Consul. In the rear are other missionaries of the Ningpo station

MISSIONS

VOLUME 17

APRIL, 1926

NUMBER 4

The Feast Spread Before You in April Issue



MISSIONS greets its readers with the glad Easter message, "Christ is risen!" That is good news indeed, and it is found nowhere else in the same direct and convincing and satisfying way as in the Gospels. "If a man die, shall he live again?" asked Job. "Christ is risen!" reply the Gospel records. Is the soul immortal? "Christ is risen!" Does personality persist beyond the grave? "Christ is risen!" We give the Easter thoughts on the devotional page, and the cover brings the words of the Lord of Life.

Our first view is of Open Doors in Assam, where Mr. Tuttle enters them eagerly. Mr. Ruiz tells us some things about what immigrants pass through when they come to our country that ought to shame and stir us. Surely something can be done to compel coiners of money out of human flesh to be humane and decent. Mr. Lippard reaches China in his tour of the Orient, and depicts the turmoil which he finds there, not always to his comfort. But he finds much else that is worth while, and makes it real as though we had been there with him. Then President White gives the truly unusual record of Shanghai College. One must go far to find a more thrilling living witness story than that told so artlessly by the student who became a Christian against the opposition of his family. Talk about evangelism and education as being two things somehow separate in kind! Read this chapter teeming with redeemed life and learn what a Christian school can do.

Coming home Miss Brimson suggests the prayer, "Lord, teach us to see," and indicates what its answer would mean. We welcome her, by the way, to her new position as head of the Training School in Chicago. Mrs. Robinson has a Parish of One Thousand Square Miles for her field and makes its character known in its wide opportunities.

The place of leading editorial is given to a non-Christian Japanese editor, who has written it and pub-

lished it in his leading Tokyo daily. It is without exception the strongest statement as to the influence of Christianity and the work of the Christian missionaries in Japan that we have ever seen, and if written by a missionary would be looked upon as exaggerated. Do not fail to read it. We wish every pastor would incorporate it in a sermon or read it before preaching. Then keep it as a statement to give to the person who asks if missions pay, or are of any special use in a country like China or India or Japan. This editorial alone marks the issue as of unique value. But there are other features intended to enlighten our readers concerning affairs in other lands. The analysis of a Tokyo weekly by the Editor is full of fresh information. The World Horizon begins a new departure, with the further intent to acquaint our readers with the really important movements of the time. To understand our mission work it is necessary to know the environment and the special conditions in which the work has to be done, and there is a positive educative value in this enlargement of our own horizon until it takes on a world breadth.

Mrs. Wood has an excellent sketch of the Place of Women in the Church in the Mission Field. Dr. Wright is engaged in a work that seeks to bring comfort for the loneliness of age, and a blessed work it is. The report from the Board of Missionary Cooperation indicates how much there is yet to be done, and this is mentioned at other points lest our good people forget that the end of the year approaches, and we are yet far from the goal. There is a good report of the Federation of Woman's Boards of Foreign Missions, full pages from the missionary societies and the conference table devotees, plentiful items from the world field, and the customary abundant material for the Guilds and Ambassadors and Crusaders. Open Forum of Methods, Puzzles, Question Box, Paint-Pictures—what a provision for all the different wants and wishes. Varied, versatile, everything but uninteresting. Try it and see. Introduce a friend to the magazine, or let us do it for you by sending us the name and address.

AN EVANGELIST OF THE
HILLSAN ASSAMESE NATIVE
TEACHERA CHRISTIAN GIRL OF
ASSAMAN EVANGELIST OF THE
PLAINS

Open Doors in Assam

BY REV. A. J. TUTTLE OF GAUHATI



ASSAM is one of our oldest mission fields, ranking next to Burma in age. The question naturally arises, during the four score and ten years that we have worked in Assam, has the Mission been manned so that the work could develop as one might expect it to do? This has not been the case. A small handful of people in a country where travel for many, many years was not facilitated by steamer, train, horse or automobile; where one must either walk or travel in an ox cart or native boat; in a climate that not only could not supply energy but that doggedly sapped the energy one had; among savage tribes and semi-civilized, all followers of other religions than the one the missionary had to present; where languages were for the most part not reduced to writing—this small handful of people could not make a very deep impression on large areas. Then, too, the missionaries in the earlier years worked with a salary far too meager to permit them to buy nourishing food, even when it was available. Nor would the salary cover medical bills unless the case was desperate; and then other needs were put aside in order that the doctor's bill might be met. Ill health and not infrequently death reduced the force. The great majority of the four and a half millions of people whom we were trying to reach have never even known that we had a message for them. No, I think that we can not claim to have worked Assam with any degree of efficiency. And now we wonder if it is to be closed!

But in spite of handicaps the record of the work of our Societies in Assam is one that we are glad to report. In the first place, of all the converts to Christianity from all of our mission fields, one-sixth come from Assam. Thirty thousand Christians organized into 299 Baptist churches scattered over plains and hills, among various tribes and languages, make our All-Assam Baptist Convention one of the most interesting gatherings imagin-

able. If you should attend as a stranger, you might not appreciate it all, for you would not recognize the different tribes, or know their past history, or understand what they said. But I think you would undoubtedly feel some of the joy that the missionaries feel, and would join with them in giving thanks to the Master who is not slack concerning His promises, and who having been lifted up is drawing all men unto Himself.

The entire Bible has been translated by the missionaries into two languages, and large portions of it into many other languages of the tribes. Many helpful books have been translated. Hymn books have been printed in many languages. Tracts and booklets are constantly being prepared and distributed. Educational and medical work has been pushed as rapidly as men and money would permit, but the need along both of these lines is very great. We consider both to be evangelistic agencies, and as such encourage them. We are constantly building on the experience of the past. We honor the pioneers who have paved the way for us. And at this time we feel that we are just entering the threshold of many open doors; and other doors are swinging open for us. Close Assam? God forbid that we close the work before we have fully taken it up!

A glance through some of these open doors may touch your heart as it has mine. Here is one on the plains. We see a village in commotion. There seems to be a battle on, of some sort. Men are using clubs and women are pulling hair. What does it mean? Briefly this. Half of the village wishes to become Christian, the other half wishes to remain heathen. The battle is over Krishna or Christ. The other villages looking on are greatly interested, for as this village decides they will decide. As we look, the evangelist who has been standing by, sorely perplexed, stretches out his arms and from a burdened heart pours forth an appeal to the Great Conqueror who triumphed even over death. As he prays the tumult gradually subsides. Something is tak-

ing place. Clubs are dropped and struggles cease. The prayer ends. We do not need to ask who has won. "While they are yet speaking, I will hear." And so Christ comes into His own. But do you know what that means in this case? These people do not understand what it really means to be a Christian. They have only decided that they will give up all and follow Him—if the missionary will send them a teacher to show them the way. And at present these villages are all waiting, for we have had neither men nor money to supply teachers for them. Must we close this door? Dare we wait much longer before we enter? Satan somehow doesn't wait. He is always there.

Another door confronts us. It is a tiny one, but use your binoculars and take a good look. Perched away on a high hill is a village, the like of which you never saw before for dirt and disease. It is a heathen village. We have no teacher there nor have we planned to send one, for we have not enough to supply villages that have long since waited. However, the missionary in touring passes along the edge of this village and frequently stopped in passing to give medical aid and hold a service. Recently he passed through and stopped for an hour. After a while the villagers asked him if he would not come and see their church. He knew that they did not have a church but consented to go and see what they had to show. They led him to a little knoll and there on the top stood a new house, well built according to their manner of building. A neat fence surrounds it. They led him inside and there stood a pulpit. Everything was apparently ready for a service. They asked him if he cared to tell them more about his God. He did so with mingled feelings. Truly here was an adventure in faith, an altar, as it were, to an unknown God. The people ready to worship, hopefully looking to the missionary to send them a teacher to tell them what to do. An open door of opportunity. If we close it, we shut these people in, and we shut Christ out. What will they think of us, and, what is far more serious, what will Christ think of us? We should give very sober consideration to the question.

Here is a wide open door. These people have had some teaching and they are most enthusiastic about our religion, so far as they understand it. They are happy to become Christians, and very much wish a missionary to live among them at least part of the year. They are ready to contribute liberally toward the purchase of land for a mission compound. They sent recently a very earnest little committee to the representatives of the

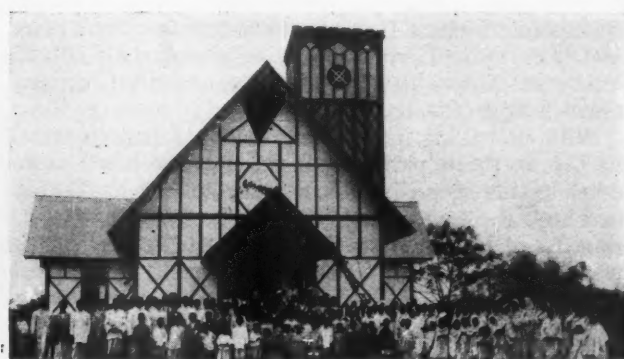
Mission urging that we do not delay too long in helping them. They said wistfully, "We are like lanterns without oil." Are the churches at home in any way responsible in the matter of furnishing oil? Shall we close this door? The committee was so in earnest, so thoughtful.

Through this door we need scarcely look, for the people are crowding through eager to tell us their need. They beckon to us most persistently. Well, we must consider their case. They compose one of our largest tribes, ninety thousand of them. They know what it is to have a missionary live among them, but that was years ago. So anxious are they for his successor that they periodically send a written petition or a committee urging that the mission respond to their need. One of our missionaries to whom they made a personal appeal wrote that they would scarcely come down and mob us at headquarters if we did not send them a missionary at once. Later this same missionary, after much prayer and consideration, consented to give up the field that he had grown to love, and go himself to this tribe. He spent his furlough preparing for this new work and is now on the eve of sailing, with high hopes of meeting this long-felt need. If we close the door, this tribe will never have the one burning desire of their souls—to have a spiritual leader, one who can bring them into closer touch with the Lord Jesus Christ. Which way shall the door swing?

During my first term of service in Assam, twenty-four years ago, I was deeply impressed with the need of a section on the plains very densely populated. This section had received only the casual care of a missionary and it seemed to me that one should be located there. A group of about one-half million people surely deserved the attention of one man. During my first furlough, I gained the consent of the Board to build a camp and live among these people with a view to having a permanent mission station there. When I reached Assam, it seemed best for me to take care of the work of a fellow missionary during his furlough and this I did, at the same time negotiating for land and building material for my future work. Just when it seemed that the way was clear for me to take up the new work the Mission assigned other work for me that would take up my entire time. My one consolation in giving up my cherished plans was that probably the Lord had a better man for these people that had so appealed to me. I sold my building material but kept the land for the better man. Up to the present it has not been possible to get that man. These people still wait. They ought to have a chance. I am sure that



REV. O. L. SWANSON STARTING ON AN EVANGELISTIC TOUR



THE SHIRK MEMORIAL BAPTIST CHURCH AT GOLAGHAT

somewhere the Master has a worker for that corner of His vineyard. Shall we close the door before He has the opportunity to enter?

After all is thought and said on the subject, we find

ourselves back at the one great cause for going forward in our work, back at the Master's feet; and we hear His voice ringing down to us through the ages, "Go ye and make disciples of all nations." It is His will.



ON THE WAY TO THE COTTON MARKET AT TURA

An Exterior View of the Land of Opportunity

FROM MIGRANT TO MINISTER—ACTUAL EXPERIENCES OF AN IMMIGRANT—WHY MEXICANS ARE BITTER TOWARD THE UNITED STATES—CONDITIONS WHICH SHOULD BE FULLY INVESTIGATED BY GOVERNMENT OFFICIALS

BY REV. JOSE P. RUIZ



IT WAS in the Immigration Office at El Paso, Texas. "So you are looking for a better opportunity?" asked the official. I had just gone forth from Mexico and desired to enter the United States. He spoke good Spanish. "What was your occupation in Mexico?"

I had shame to say that I was a schoolteacher and I said that I had worked in a print-shop, as in fact this was my work before going to the Colegio.

"Show me your hands," he said. I extended my hands. He said at once, "Poor boy! Your hands are very soft; don't you know that here you are going to work with pick and shovel?"

I said, "Now I have left my country and I am ready for everything."

I had come from my native town, Parral, situated in the State of Chihuahua in northern Mexico. At the age of seventeen I went to the Colegio Internacional at Guadalajara, where I spent a little less than two years, and from there I went forth, because in 1913 all the Americans had to leave the country, and this Congregational School closed.

Without having finished my studies I had to return to the northern part of Mexico, to my home town. After having secured a certificate from Mr. Fritz, who had been the principal of the school, stating how much time I had been a pupil there, I directed myself to the Governor of the State, asking employment as a schoolteacher. Such an appointment was granted me, and I was a schoolteacher until I came to this country.

The revolution was then at its height; Villa was the terror of the North, especially of the State of Chihuahua.

I could not see any opportunity for my future, and resolved to come to the United States; and so I did in the first days of the month of October, 1916.

I left my home with sadness in my heart, abandoning everything to seek a better opportunity for my future. Arriving at El Paso, as soon as I glimpsed that city I began to dream, and there came to my thought this question, "What will be my future in a foreign country, where I have neither friends nor acquaintances? Can I find there my opportunity?"

The day after my arrival at Juarez on the border, we crossed to El Paso, my brother, another friend and I. After asking us many questions in the Immigration Office, they led us to the Disinfecting Plant. It did me no good to tell them that I had taken a bath a few minutes before in Juarez; I had to take the bath anyway, and meanwhile they took my clothing to disinfect. I made a bundle and tied it with my belt, then they put it in an oven very hot; from there it came out ready to put on again, except that my belt being of leather was wrinkled up by the heat.

Then they took the photograph of all of us who were going to cross to El Paso. After the photograph, they vaccinated us; and after passing through all these experiences they let us leave with the rest (about one hundred) through the back part of the building. There they lined us all up, and the labor agents came to tell us many pretty stories. Some asked us if we wanted to go to California, others to Arizona, others to Colorado, or to other states of the Union. At last I resolved to go to Pennsylvania.

During the journey they gave us nothing to eat except crackers and sardines, heavy food for the digestion.

Since that time I do not like even the odor of sardines. They prohibited us to open the windows of the car, having mistrust that we were going to escape. Every morning a man came in and counted us as if we were prisoners; every evening he did the same. And I asked myself, "Is this the Land of Liberty?"

After four days on the road, we arrived at Reading, Pennsylvania, about ten in the morning. I was very tired from such a long journey. On leaving the train I felt a cold more icy than that of El Paso. They took us off to eat, and after the meal, to work on the railroad track. They gave us big shovels to fill some coal cars. Everybody looked at us like curiosities, and some were afraid to come close to us. The only sympathy upon which we could count was that of the foreman, who never tired of telling us to work faster, and so we had to work ten hours daily.

Excessive work, little sympathy, and being in a foreign country filled with bitterness my heart, and I considered the Americans as my executioners and not as my brothers. Then I wished to be better off in Mexico; but I remembered that my purpose had been to come in search of better opportunity and it gave me pain to return to my country in a worse condition than I had left it. Every evening I remembered my fatherland and I liked nothing in this country, since I found nothing except pick and shovel, as they had told me in the Immigration Office. There was a time when I longed that a train would run over me, such was the melancholy that I felt.

We lived in a house near the railroad tracks. It had no flowers. Every afternoon we used to come home from work, and to cook and prepare our supper and lunch for the next day. On Sundays we did our washing, and some American people from the town used to come and see us through the windows.

Every day the weather was getting more cold. One night it started to snow. We were making our lunches for the next day when somebody knocked at the door.

"Come in," we said.

"Hello, boys," the foreman said, "I have come to take you to go and clean snow from the switches."

We had to leave our cooking and go with him to the signal house. He gave us brooms and shovels. Large flakes of snow were falling down. We went out to clean switches and after one hour I did not know if my hands were mine or somebody else's. With my hands half closed, I couldn't move my fingers, not even could I hold the broom. The tears came out of my eyes and of my nose. I knew that I was not crying, because I never cry with my nose. I was frozen to death.

The foreman took us back to the signal house and brought us to the stove which gave heat to the building. There by the heat of the fire we began to dry our clothes, and after warming ourselves a little, we took another time our lanterns, our brooms and our shovels, and went out into the snow and cold. About one o'clock in the morning the snow calmed itself and we went back to our house to sleep.

When shoveling, the cold made me think when I was a little boy running through the streets with bare feet on the chill mornings of winter. Sometimes my feet were very cold. There was a little rich boy, who had a nice cape. He was stupid in the school and I would help him in the arithmetic, because I could do the problems better than he. I would do the problems and then he would copy them. When he met me on the winter mornings

and wanted that I should help him that day, he would give me his cape and take me to ride on his back, so I could warm my feet in his ribs, and so we went to school. Many times while I cleaned switches, I wished for him and the cape.

There arrived the Christmas of 1916. We went to bed as was our custom. Perhaps Santa Claus came to all the homes, except our house. The next day we did not work, because it was Christmas. We saw all very happy, but to us there was no one who should say, "Merry Christmas." That night I dreamed that I was in Mexico and that it was my birthday. All my pupils had made me very pretty gifts. But this was a dream, nothing more. One week afterward was the day of the New Year, and I heard some say to others, "Happy New Year." I thought, "Maybe the year is happy, but not I."

A few days afterward I received a letter from my younger brother who was in Indiana Harbor, near Chicago. He said: "Come; here the work is better than where you are." I took out my time, and joining all my capital, it resulted that I had collected in three months with many sacrifices forty dollars. So in the month of January, 1917, I left Pennsylvania to direct myself to Indiana Harbor.

It was night; snow was falling down. I did not know how to speak English and I did not know the town. But I ventured to seek the address where was my brother. After having walked through various streets, I found the hotel. And what would not be my surprise to find my brother sick in bed, with a strong cough, and without anyone to help him with anything; since the owner of the hotel was an Austrian and only came to see my brother each time he wanted the rent.

That same night I went to the drug-store at the corner, and as I could, I asked for a remedy for the cough and took it to my brother. After two days he could go to work in the steel company.

After working there two months, they told us that we had to become American citizens, or they would take the work from us. We were eight Mexicans who were working there, and no one of us wished to become a citizen, but instead we left the work. It was impossible for me to be a citizen of a country where there was not sympathy or consideration for me.

Three months we worked in a lead mine in Wisconsin, and then in the month of June we resolved to return to Mexico. Arrived at El Paso, we found news that the revolution had not yet ended. My brother took pneumonia, and when we had no money I went to look for work in a cement factory. There I stayed, working nine hours a day and gaining a dollar and a half, with which I sustained my brother and myself.

I did not feel very happy with this opportunity, and looked for another but without success, until one day one of my friends told me that the best of the United States was California. Then I resolved to come to pick beets in California.

The 14th of September, 1917, forty-five of us, all Mexicans, left El Paso bound for California, and we arrived at Zelzah, California, early on the 16th. The superintendent knew how to speak Spanish. As soon as we had breakfast, he took us to see the tents where we were to live, and what was my disgust to see that in place of bedding they had loose straw on the ground, without blankets or anything. This was an experience not very agreeable.

I had to say to the superintendent, "This is not just." And I asked him, "Would *you* like to sleep in a place like this?" His answer was, "No." I told him then that if they treated us so we would not work, and we were going to object. That same afternoon they brought us bedding and charged us nothing for it.

The second difficulty was the food; they gave us food about three days old, resulting that all of us got sick at the stomach. Then I had to object again to the superintendent. He discharged the cook, and on the day following he called me to his office to tell me not to go around stirring up the people, because he was going to send me to jail.

The beets were ended, and already they had us contracted for the cotton. They promised us a good place to sleep and to pay us three cents a pound. We arrived at Yuma, Arizona, at night so that we should not know even where we had arrived; there in the station they divided us into different groups. I went with five others to a ranch not very far from Yuma.

The following morning it resulted that the rancher was going to pay us only two cents a pound, and he had no place where we could sleep. We did not like this and we said, "We will not work under these conditions."

"I will arrest you then," he said.

"Do it at any hour you like," we answered. But he did not do it.

We left the ranch and in Yuma they told us that the cotton was better in the Imperial Valley of California, where we directed ourselves immediately. We went to pick cotton to a ranch near Calexico. After a week of picking I saw I could earn only enough to eat, because I did not know how to pick fast, and I left this beautiful opportunity to become a good cotton picker.

I left my companions and directed myself to Calipatria where I found work cleaning ditches. Here they did not give me even straw to sleep upon, but I had to sleep out on the sand without bedding or anything. In the morning I would get up with my ears full of sand and as tired as the night before. My situation was getting worse day by day. Two weeks I could stand it and I left the work, taking the train bound for Phoenix, Arizona, where I arrived the following day.

At that time cotton picking was the only work and I had to resign myself and go picking. I stayed there until the cotton season was over.

One day in the month of April, 1918, I was visiting the employment offices in Phoenix looking for work and the owner of the office said to me: "Do you want a good job today?" "Yes," I said. Then he explained to me what I had to do.

"There have come to Phoenix agents for those who are shipping laborers to Alaska. Already they have five hundred Mexicans. We do not want them to go out from Phoenix. You tell all the Mexicans you can find not to go to Alaska, for they will make them work hard

and will not give them what they promise." I agreed. So all day I followed these Alaska agents around and when they stopped talking, I told the people not to go with them. I said, "They will make you work hard, and will not give you what they promise." With how much pleasure I did this, since I said to myself, "If they treat the Mexicans here so, what will they not do in Alaska?"

I went to work at a ranch to plant beets, and there I stayed until the month of July, in which I could not stand the heat, and then indeed I resolved to return to Mexico.

It was the month of July, 1918, when I arrived at El Paso from Phoenix, Arizona, determined to pass over into Mexico. But then I heard that the revolution had not yet terminated, and I began to think that I had not found the class of opportunity which I was seeking, and then there presented itself to me a great problem. I thought of my first experiences in the East, in those of El Paso, in the last ones in California and Arizona. All of them were bitter. But on the other side of the frontier was the revolution. I did not know what to do.

So some days passed, and at last I chose the East and left for Pennsylvania a second time. So I wandered here and there until I arrived at San Francisco, the city of the Golden Gate. Here in truth I found the gate of opportunity. It happened in this way.

One day I stood at the street corner, asking myself where to go next. Then an army sergeant touched me on the arm and said, "Friend, do you want to enter the American army?"

"How long?" I asked.

"One year or more," he said. I thought of all my sad experiences and then I said, "Yes, I will go for one year."

I was lying on my bunk one day in the Presidio barracks at San Francisco and suddenly I heard my mother's voice call me, "Jose, Jose." It was so plain that I thought, "Can my mother have come from Mexico? Is she now below in the street?" I went to the window, but no one was there. Again I was in the bunk and a second time I heard her voice, "Jose, Jose." I ran to the window but again nothing. I remembered how she prayed always for me to be a minister. She was a beautiful Christian. I resolved to do it. After some time I found the Protestant Spanish Church in San Francisco and worked with them. That was four years ago. Now, thanks to God, I am their minister.

So I found my Opportunity. In the Christian church I found friendship and sympathy. Now I want my countrymen to find the same. I want them to find it in the Christian church. I want them to find it also in their working places. For there I did not find it and I know they need it there.

Note.—Rev. E. L. Brown, who sends this story of an immigrant's experiences, and who knows the truth of it and the fine character of the Mexican who tells it, says Mr. Ruiz is now pastor of the Mexican Baptist Church at our Christian Center in Los Angeles.—*Ed.*





HONGKONG BY NIGHT, AS SEEN FROM THE MAINLAND ACROSS THE HARBOR

In the Wake of the Storm in China

BRIEF GLIMPSES OF CONDITIONS IN BAPTIST MISSION STATIONS DURING AND AFTER THE RECENT ANTI-FOREIGN AGITATION AND POLITICAL DISTURBANCES IN CHINA

BY WILLIAM B. LIPPARD



ANY ancient notion that may have been held by Americans that China was a land of infinite calmness and that the Chinese were a people of eternal patience has long since been eliminated. Except in remote interior sections where a white man is still only a semi-occasional visitor, one finds a growing resentment against foreign control, a restlessness under foreign domination, an increasing impatience with the false claim of white superiority. The characteristic Oriental courtesy is still in evidence, but it is the courtesy that a man extends to an equal and not the servility that is accorded to a superior. China is demanding admission to the family of nations on the basis of equality. As a member of the family China insists on full sovereignty and on an unrestricted control, not only of her internal affairs but also her relationships with other nations.

These other nations have kept in force economic treaties that have been of more financial advantage to themselves than to the Chinese. These nations have occupied "treaty ports" and large sections of Chinese cities as "foreign concessions"; their citizens have been accorded privileges of "extraterritoriality"; their navies have patrolled the harbors and rivers with gunboats on the slightest provocation; their bankers have loaned money on terms that could only be met through a surrender of control of internal revenues. Naturally there has been a reluctance to surrender these privileges and an apparent unreadiness to recognize the rising tide of nationalism in China, the growing spirit of patriotism, and especially in recent years the awakening of the student generation. What made the situation more complicated was the lack of a strong central government at Peking and its impotence in quelling the severe internal

disorders and in dispersing the several warring factions who through political maneuvers and active military operations sought to gain control of China. These war lords, Marshal Feng, Wu-Pei-Fu, Chang-Tso-Lin and others whose names have figured prominently in American newspaper reports, have marched up and down China, bringing turmoil to millions of peaceful people. Under such conditions, the one-time calmness of China is disappearing and the patience of the people is coming to an end.

The past year brought matters to a climax. In some sections the resulting anti-foreign feeling broke out in open hostility; in others it remained quiescent and subdued, like some smoldering fire, yet ready at any time to burst into roaring flames.

The after effects of these disturbances have been very much like those that follow a storm. At sea, long after a storm has passed and its fury has become a memory, the ocean continues to rise in heaving majesty and buffet the ship caught in its turbulent expanse. On land, however, a storm passes on, but leaves behind it a wake of destruction, whose vastness varies with the intensity of the storm. The wake of a storm is the picture that comes to my mind as I recall the scenes of my recent visit to China. Indeed, any traveler who within the past year included China in his wanderings must have gathered a similar impression. Everywhere I found myself crossing the wake of what had been a widespread storm.

Even before I had stepped ashore in Shanghai and into the whirl of its congested street traffic of autos, rickshas, trams and handcarts, I had come in contact with one of the important phases of the present turmoil. On the ship as fellow passenger was a foreign delegate to the Tariff Conference at Peking, which was to open two days later. He was making his eighteenth visit to

Shanghai. As everyone knows, China through the unequal treaties forced by military pressure has not been permitted to charge more than a merely nominal tariff, while other nations have insisted on charging a tariff on imports from China enormously out of proportion. Yet this delegate, with condescending generosity, assured me he was quite willing to raise China's tariff to 10 or 12 per cent. I have often tried to imagine the feelings of that delegate when China at the Conference in Peking demanded and secured full customs autonomy which if ratified would permit her to charge any tariff that she thought advisable.

On my arrival in Shanghai I visited the narrow lane off Nanking Road leading to the police station. I tried to visualize the scene of the early summer when that crowd of Chinese students, marshalling a demonstration parade against labor conditions in mills controlled by foreigners, marched to the police station. The report of the shooting of those unarmed students swept across China like a vast roaring prairie fire. Of course the report was wildly exaggerated, even to the extent of rumors in the interior that the British had massacred several hundred innocent students. The national reaction to the Shanghai shooting and the later massacre at Canton across the canal from the "foreign settlement" known as Shameen, where nearly 150 Chinese were killed or wounded, had an effect like that when a lighted match is thrown into a powder magazine.

Later in the day I visited the University campus of one of the leading Protestant denominations and saw the flag-pole where the students, in memory of their fellows who had been shot at the police station, had placed the Chinese flag at half mast. When the president of this college unwisely ordered the flag hauled down, the students promptly went on strike and organized a new rival institution. When I came to our own wonderful Shanghai Baptist College, I realized with what fine sagacity and diplomacy the institution was being managed. President F. J. White never thinks of taking any important action or reaching any important decision without the frankest conference with the Chinese members of the faculty and their endorsement. The result has been a student body of fine loyalty and enthusiasm, with practically no diminution in enrolment, in spite of the reduced enrolment at other mission institutions. Even so, I found the college arranging special lectures so

that the students were being informed as to present economic and political conditions in China and their remedies.

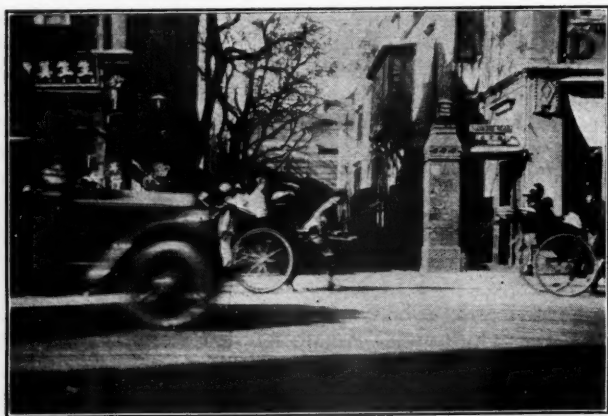
One important reason why our entire East China Mission has not been as seriously affected by these disturbances in China as might have been expected is found in the large number of Chinese leaders at present in its service. *There are now more Chinese preachers, teachers, doctors and other workers serving than foreign missionaries.* In this issue President White points out the highly valuable service now being rendered by Shanghai graduates. Here is conclusive evidence that Christianity is becoming indigenous, that responsibility is being transferred from foreigner to Chinese, that the anti-foreign and anti-Christian agitation charging Christianity with being a "foreign" religion is being refuted.



STUDENTS OF SHANGHAI BAPTIST COLLEGE WHO ENGAGED IN VACATION BIBLE SCHOOL SERVICE LAST SUMMER

On my return to the city I passed a beautiful park at the waterfront. From its benches could be seen that amazing panorama of maritime cosmopolitanism as the ships of all nations passed up and down the river. It was a spacious park, inviting rest and relaxation, but above its entrance was the sign, "Reserved for foreigners only." This meant that Chinese were not admitted. Naturally I wondered how the people of Chicago, or of New York or Los Angeles, would feel if the old Fair Grounds on Lake Michigan, or Riverside Drive, or Pershing Square were fenced off and signs were posted, "For foreigners only; Americans not admitted."

In the evening Missionary L. C. Hylbert and I, as the only foreigners, were guests of honor at a fiftieth anniversary dinner given by the president of a leading Chinese clock and watch company. This firm, with headquarters in Shanghai, has forty or more branch stores throughout China. The branch managers had come to attend the dinner, with other prominent business men as guests. Three impressions of that dinner remain with me. One was the number of courses of Chinese victuals, fully a score, set before us—shark's fins, bamboo sprouts, bird's nest soup, roasted sparrows, stewed lotus seeds and other delicacies, to eat which meant taking certain risk of future gastronomic disturbances. The other impression was the high esteem with which the Chinese regarded Mr. Hylbert. His contacts with Chinese business men, the helpful friendships he has formed, and the financial support he has secured for the school



THE LANE OFF NANKING ROAD LEADING TO THE POLICE STATION WHERE THE STUDENT DEMONSTRATION OCCURRED LAST SUMMER

in Ding Hae and the proposed new hospital in Ningpo, seemed to me marvelous in the face of the rising anti-foreign feeling. The third impression was the extent to



DR. AND MRS. J. S. GRANT IN THEIR BEAUTIFUL GARDEN AT NINGPO

which the international situation was occupying the attention of these men. At the table beside me sat a banker, who had an excellent command of English. He had traveled extensively in America. He seemed fully aware that the growing sense of justice throughout the world and public opinion in the western nations would no longer countenance military intervention to enforce unequal treaties.

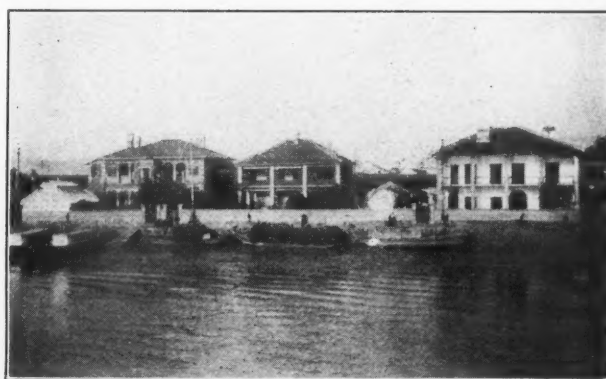
A comfortable over-night journey by boat brought me to Ningpo. Here I learned the story of the anti-foreign riots of last summer. Never will Mrs. C. H. Barlow forget that night when she was alone with her children in her isolated house on the outskirts of the city, while the frenzied mobs went past. Later in the summer after the turmoil had subsided Dr. Barlow wrote in one of his letters to the Board: "Everything in Ningpo seems to be quieter now, and there seems to be but little danger from the Chinese. This has not been true in the past few weeks and it is a relief to go to bed at night without the night being disturbed by the angry shouting of insults and worse. We had a very serious time for a while and we had emergency hand-bags packed for immediate flight. Being so isolated from all other houses, Chinese or foreign, put us in a rather dangerous position had anything serious arisen. I feel the same anxiety for the physical safety of my family as any father does but the present crisis has taught me that physical safety is a matter of only secondary importance and I would gladly sacrifice myself if in the doing so Christ might be really enthroned in this land." One must read between the lines to appreciate the full significance of that paragraph.

Here I also visited an empty house formerly occupied by a British family, the second building next to that of our missionary, Dr. J. S. Grant. Its interior had been

completely wrecked. Only the partitions remained standing. Everything removable had been pried off and carried away. Here indeed was destruction in the wake of a storm. Having wreaked its vengeance at this house, the Chinese next turned to that of Dr. Grant and began beating at the gates, pounding on the shutters, while two men climbed the glass roof of the conservatory, only to break through, horribly cutting themselves and thereby intensifying the rage of the mob. During this terrifying night, Dr. and Mrs. Grant with superb composure stood in a room upstairs wondering what fate lay in store for them. Suddenly above the surrounding din they heard a voice cry out, "That is Dr. Grant's house. He saves lives. We must spare his life." To that unknown voice, doubtless of some hospital patient whose life Dr. Grant had saved at the mission hospital, he and Mrs. Grant owe the protection of their property as well as the preservation of their lives. At Ningpo I also met our missionaries Rev. and Mrs. Arthur S. Adams. Mr. Adams was temporarily attached to the boys' school. As British subjects he and his wife had been compelled to leave Hopo, South China, when the Red Army from Canton advanced and captured the city. At the time of my visit they knew nothing of conditions in Hopo or what had happened to their home and personal possessions.

A fascinating day's trip on the upper deck of a crowded Chinese canal boat brought me to Shaohsing. Twice, as Missionary A. F. Ufford and I walked through the congested streets of this ancient city, we were called "foreign devils," a term that I thought had long since departed from Chinese vocabulary. Apparently under the stress of anti-foreignism it has been revived. Here our medical missionary, Dr. Frank W. Goddard, told me how the army of one of China's several war lords had descended upon the city and had forcibly drafted into service hundreds of Chinese laborers. Many of these poor coolies had been dragged through the streets with ropes around their necks. Their wives, some of them with children only a few weeks old, had fallen on their knees before Dr. Goddard, imploring him to do something to get the release of their husbands on whose earnings their lives depended. Thus the storm had passed leaving a wake of suffering behind it.

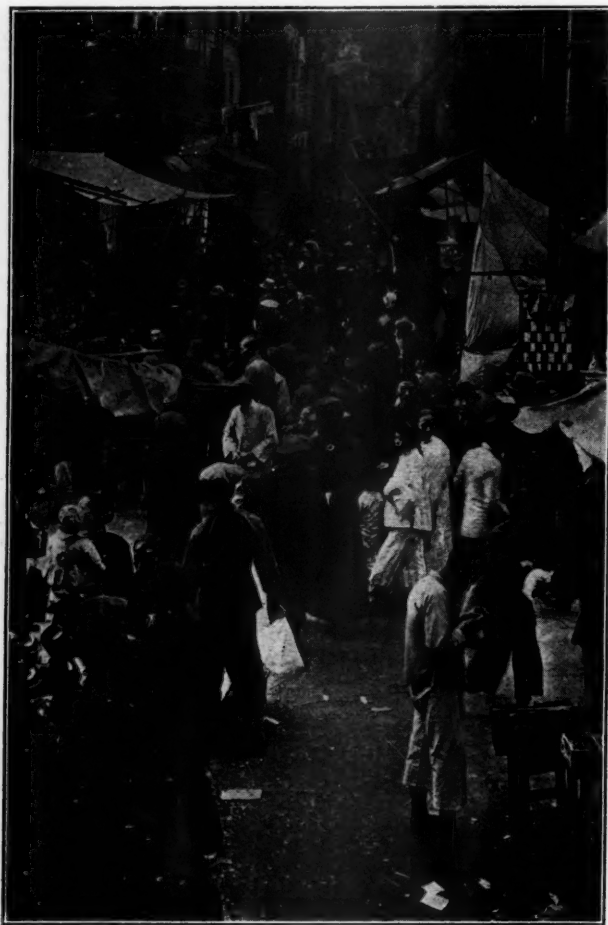
In Shaohsing I climbed the rickety stairs of our boys' school, housed in a most forlorn and dilapidated rented Chinese building. It is to the credit of Chinese boys that they will attend a Christian school with such equipment.



THE WATERFRONT AT NINGPO, SHOWING DR. GRANT'S HOME, CONSERVATORY AT THE LEFT AND THE HOUSE AT THE RIGHT, THE INTERIOR OF WHICH WAS WRECKED

It is not to the credit of American Baptists that lack of funds makes it necessary to continue to operate a school with such equipment. While the boys were in the classrooms, I looked into some of the dormitory rooms. On a table in one of these rooms was a note-book containing an essay by a twelve-year-old Chinese boy on the subject, "What Does China Need." In my own note-book I copied the following paragraph: "What does China need? China must need good citizens. Why? Because with good citizens China cannot make interior war. Also can make country for peace. Also make foreigners dont overcome China." Regardless of its quaint English this essay left this impression on me. When the anti-foreign agitation becomes so widespread as to influence the thinking of twelve-year-old schoolboys, it will require something more than mere adjustment of treaties in Peking for it to subside.

Accompanied by Mr. Ufford I left Shaohsing late in the afternoon on the journey to Hangchow. It was a memorable trip by Chinese houseboat. The early evening hours were most delightful as we sat on the tiny deck in the soft moonlight, watching the passing boats and the many villages that lined the banks of the canals. It was hard to realize that the calmness of this peaceful country and the tranquillity of this patient people could have been so aroused during the preceding summer. All night long two sturdy Chinese oarsmen rowed us on the placid waters, every few minutes disturbing our slumbers, down in the bottom of the boat, by their friendly



A TYPICAL STREET SCENE IN A CONGESTED CHINESE CITY



A STREET SCENE IN CHAOCHOWFU

but protracted conversations with passing boatmen. In the morning an ancient horse-drawn carriage took us to a ferry landing. A ferry across the Hangchow River, the boat crowded with Chinese, cows, chickens, produce, etc., brought us to Hangchow just in time for the morning chapel service of our Wayland Academy. The chapel was far too small. More than 400 boys were crowded in until only standing room was available. A musical program by the school orchestra was a feature. All the instruments were Chinese. Under the pressure of the nationalistic sentiment all foreign instruments, violins, flutes, mandolins, etc., had been discarded and to the enthusiasm of the students the Chinese instruments had come back. Furthermore, the same anti-foreign feeling had induced the Chinese faculty members to lay aside their European clothes and to reappear in Chinese costume.

Another night's journey on a houseboat brought me to Huchow. Here Dr. Leach showed me the gate to the big new union hospital, where he had stood as several hundred soldiers filed past on their way into the mission hospital for treatment. These men had been wounded in a battle around Huchow. Once more I realized that I was standing in the wake of a storm. All had been compelled to disarm before entering, and a huge pile of guns, revolvers, swords, bayonets, etc., had mounted high beside Dr. Leach. Then came one soldier, not quite so sick as the rest, who refused to disarm. Dr. Leach stood firm. He must disarm or stay out. The soldier drew his revolver, and instead of placing it on the pile pointed it at Dr. Leach with his finger quivering on the trigger! Dr. Leach is still busy in the hospital and the soldier, his wounds long since healed, has gone, but his gun remained outside.

In Huchow I met with a phase of the industrial revolution that is also helping to bring to an end the calmness and peacefulness of China. Here were indications of an approaching industrial storm whose wake may include the economic life of the world. In one section of the city I visited a Baptist kindergarten, full of bright and happy children. Across the canal I visited a huge silk factory in which hundreds of other children were employed. The two pictures presented an unforgettable contrast. For twelve hours each day these little children, less than ten years old, stand on their feet in a large room. Their wages are ten cents a day. The air is saturated with steam rising from huge vats of boiling water in which the

silk cocoons are continually stirred. These two groups of children were as far apart as the poles. Until such industrial conditions are changed, Christianity can make no real progress. "With the most reverent recognition of the power of the Christian spirit," says Miss Margaret Burton, "it must nevertheless be admitted that the utmost efforts of the most earnest and consecrated Christians can never succeed in bringing abundant life to men or women or little children who live and work and have their being under such conditions as these."

Of course in South China more than in any other field our mission work lay in the wake of the storm. Some phases of this I have already mentioned in a previous article. During my visit to Swatow our station at Kityang was cut off by the advancing Red Army, and Dr. C. B. Leshner, at first detained in Shanghai with his hospital supplies until he could get a boat to accept them for Swatow, was again held up in Swatow as every river boat to Kityang was commandeered for the transport of troops. Eventually he succeeded in hiring some row boats and had his supplies rowed all the way to Kityang.

On the train to Chaochowfu I met the English Presbyterian missionary whom our own missionary, Dr. C. B. Leshner, at great risk to himself, had helped to escape from Kityang. The former had not yet recovered from the terrific nervous strain nor from the internal injuries inflicted by the cruel beating of a Chinese mob. It was a thrilling story that Dr. Leshner told me, of nights and days spent in the bottom of a "sampam" owned by a trusted Chinese boatman, of silent rowing by night and of hiding in secluded coves by day to avoid the curious eyes of passing travellers.

In Swatow itself Rev. Jacob Speicher at the Christian Institute church was faced with a heavy deficit. In previous years he had raised \$20,000 Mex. annually (\$10,000 American) from the community. The generosity of one man was rather unusual. Although not a Christian, he contributed \$3,000 Mex. annually, one-third of which was given to a Buddhist Society for burying the dead, another third to the Presbyterian Hospital, and the remaining third to the Christian Institute. In making these gifts he told Mr. Speicher, "I give to the Buddhist Society because they provide for the dead; I give to the Hospital because it provides for the sick; I give to your Institute because you provide for the living." This year Mr. Speicher had no idea whence all his funds would come, for the city had been drained by taxes to support the armies and the defense of Swatow. Furthermore, owing to the feeling against foreigners both he and I remained in his home in the evenings instead of attending the public meetings at the Institute. It did not seem wise for us as foreigners to be present at a general meeting of Chinese in the heart of the city. During my visit I passed the wrecked English hotel, the wrecked English moving picture theater, and had the grim experience of being admitted through heavily barred doors into the home of a British shipper. A vicious looking revolver was at his side. We climbed several flights of stairs to the top floor where he had removed his office. The presence of American, British and Japanese gunboats in the harbor of Swatow only added to the feeling of tenseness and strain throughout the community. One morning Mr. Speicher had me talk to the cabinet of the Institute. For an hour we discussed the international



PASTOR TZIN OF THE SHAOHSING BAPTIST CHURCH, HIS WIFE, TWO SONS AND THREE DAUGHTERS. THE YOUNGER SON IS IN SCHOOL. ALL THE OTHERS ARE IN ACTIVE CHRISTIAN SERVICE

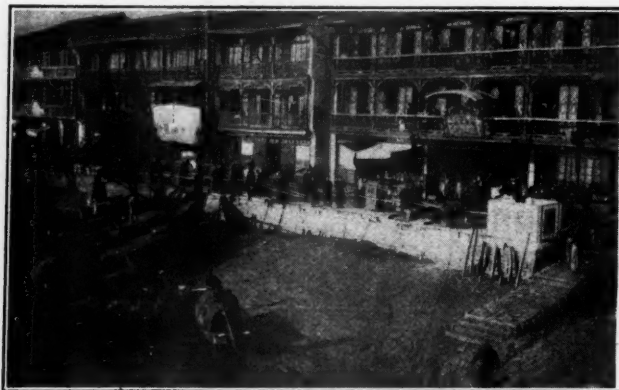
situation and especially the attitude, in contrast to that of other nations, of America toward China and her present aspirations and claims. Later in the day I learned that extensive plans for the usual evangelistic campaign of the Institute had to be modified this year because the Chinese people were in no mood to listen sympathetically or without prejudice to a presentation of the gospel. Here was another indication that Christianity coming from foreign nations was handicapped in its approach because relations between these nations and China were inconsistent with the missionary message.

At the Sunday church service in the fishing village of Taitahfu, which I attended with Mr. Waters, the room was crowded with people. A prayer meeting was held before the regular service and people were asked to rise and make requests for prayer. Half a dozen or more made various requests but one specially impressed me. A man rose and said that owing to the British boycott he had been out of employment for weeks; he was facing poverty and would be unable to meet his pledge to the church treasurer. He asked the congregation to pray that he might find other work. Once more I was in the wake of a storm. This far-reaching international turmoil, a situation that was determined by what some men decided who sat around the tables of diplomacy in London and Paris and Tokyo and Peking, had stretched out its long arm and was affecting the self-support of this remote country Baptist church in South China. Later in the church service three delegates gave reports of the recent association meeting when representatives had been appointed on the general committee to which responsibility for the entire work in South China had been transferred. One reporter used a very effective illustration from one of the association addresses. A man was being chased by a wild, ferocious tiger. In front of the man was a high stone wall. There was no time to measure the wall to see if he could scale it. The tiger was after him. The wall was the only means of escape. So he desperately tried to scale it. Applying the illustration the speaker said the man was the Christian church in South China. The tiger was the anti-foreign and anti-Christian movement in China. The wall was the transfer of responsibility from the foreign missionary to the Chinese churches. There was no time to measure the wall to see if the Chinese church was strong enough and ready to scale it. The tiger was after it and the wall had to be scaled for therein lay the only escape. And so had

come about this missionary revolution in South China, already described in previous issues of *MISSIONS*. The illustration made it very clear and incidentally was a good piece of Chinese homiletics.

However we must not lose our perspective. There are four hundred million people in China. Certainly only a small fraction of them have any intelligent understanding of the situation in which China finds herself. Only a part of them have any real feelings of hatred against foreigners. Only a relatively small minority constitute the leaders in this present agitation. The great mass of the people are still friendly, especially in the remote areas where the foreigner has not been seen and his influence has not been felt. Their chief concern is not the abolition of extraterritoriality nor the establishment of tariff autonomy. They are far more concerned in the price of rice, whether their village will be looted by the approaching army, how many men will be forcibly drafted into service as army coolies, and other questions bearing on the peace and security of their families.

These peaceful people are the very personification of friendliness. I had an intimate picture of that one evening when Mr. Hylbert and I missed a train at a town called Kashing and had to wait in the railroad station several hours for the next. The station was crowded with people of all ages, a score of children and a company of soldiers on their way to join the army of Wu-Pei-Fu. We were the only foreigners. Nothing could have surpassed the friendly interest of that crowd of people. Mr. Hylbert soon had a huge group around him engaged in humorous and then in earnest religious conversation, while I not knowing Chinese played with the children, introductions having been greatly facilitated by the wares of an itinerant Chinese candy vendor. Even the soldiers crowded around me and through one of them who could speak English asked all kinds of questions about America and American life. Take that scene in the railroad station and multiply it by several hundred thousand and you have a picture of the friendliness of China. But let some foreigner somewhere drop another match and start another explosion like that at Shanghai or Shameen and instantly that immense population becomes a huge living demonstration of mob psychosis. Like a herd of buffalo, stampeded and charging across the prairie not knowing what they are charging, so this great and patient people would vent its resentment against everything foreign in its midst.



ANOTHER VIEW OF THE WATERFRONT AT NINGPO WHERE THE CHINESE STAGED THEIR ANTI-FOREIGN DEMONSTRATION LAST SUMMER



THIS IS NOT AN OUTBURST OF ANTI-FOREIGNISM BUT A SONG OF WELCOME TO THE AUTHOR ON HIS VISIT TO THE SHAOHSING KINDERGARTEN



MAIN ENTRANCE TO THE IMPOSING CAMPUS OF THE
SHANGHAI BAPTIST COLLEGE



GROUP OF SHANGHAI COLLEGE GRADUATES IN THE SERVICE
OF THE EAST CHINA MISSION

Shanghai College Graduates in Active Christian Service

BY PRESIDENT F. J. WHITE, D.D.



IF WE could know the life story of each of the graduates of Shanghai Baptist College, of the bravery involved in breaking away from the chains which bound them to old customs, we would see that their present position of influence and service is built on a deep foundation of toil and sacrifice. A brief extract from the life of one of these young people could be multiplied almost by the number of those mentioned later in this article.

"In the summer of 1915 I met some old students of Shanghai College; they asked me to come to Shanghai College, saying in many respects it is a better place than the Government School I attended. The members of my family are adherents of Buddhism and Confucianism; and my parents, learning Shanghai College is a missionary (Christian) institution of learning, in many ways, discouraged me to come. I, therefore, had a difficult time in trying to solve the problem of my education. Knowing a good education is worth fighting for, I bucked up enough courage and went to talk to my father who scolded me many times for being so insistent in wanting to attend Shanghai College. My efforts were well repaid because I got my father's permission to come at last; and his last words of advice were, 'You do what you think is right, and don't be, in any way, influenced by the foreign religion.' So I entered Shanghai College as a second-year Academy boy and I felt that the atmosphere and environment here were very much different from that of the Chekiang Schools. The students here were kind and helpful to the newcomers, and teachers were polite and zealous in dealing with students; and everybody seemed to have a spirit of service and sacrifice which was conspicuous in the government school by its absence.

"I observed by my daily experience that here is something new which I have not observed elsewhere before; here I found a new life, a Christian life, a life with character; and I began to compare it, in my innocent, child-

like way, with the life of my homefolks in the country shrouded in the faith of Buddha and Confucius. Somehow, I don't know how, I could not keep my mouth shut; and somehow, I don't know how, every time I went home I told my parents, brothers and sisters of the Christian life and the Christian work in Shanghai College. My father was afraid that I might become a Christian so he consulted with my grandfather who is a thorough believer in Buddhism and who spoke to me thus, 'You are a dutiful grandson and I cannot recall you have done anything bad since your childhood days. Now, every time you come home, you talk about this foreign religion which I hate to be mentioned. My age is advanced, and I don't want to hear you being called by others a 'foreign slave.' Now, you either have to change your school or stay at home.' I was in tears and said nothing. Thereafter my grandfather watched me very closely, and should I do anything contrary to his wish, he would have stopped my studies for good. During one summer he required me to read the books on Buddhism three hours every morning which I did; and he was glad in the hope that these Buddhistic readings would induce me to be anti-Christian.

"Consciously or unconsciously I preferred Christian character to all the Buddhistic reading I read. To my own mind, among all the religious characters, that of Jesus Christ is the best. In the Spring of 1916 I decided to follow Christ. The information soon reached my family. One day, not very long before my baptism, my uncle came to see me in College and told me repeatedly and seriously that if I should become a Christian, my father would disclaim and disinherit me at once. I was frightened and so had to delay my baptism. Two years later when I was in the 4th year of Academy I got up a strong determination and was baptized without telling my homefolks.

"In the same year I went home for the winter vacation, and on the first day of the Chinese New Year my grandfather wanted me to go with him for ancestor worship.



NEW BUILDINGS AT SHANGHAI BAPTIST COLLEGE

From Top to Bottom—Haskell Gymnasium, Science Hall, Evanston Hall Dormitory, Women's Dormitory, all the result of special gifts

I refused to go and told him plainly and calmly, 'I am a Christian now. You have your religion and I have mine. Henceforth I will follow my own way—the way of Christ—and I care not what else happens; I shall be willing to die, if necessary.' My grandfather was very much astonished at my words; his face was full of anger; and he went away in silence. There was soon a great turmoil when this news spread in the family. My grandmother lamented a great deal because she was afraid she will not have offerings and worship from me when she departs from this earthly habitation. My mother shed many a tear because she had lost a son, her first born child. My wife wept because she would be despised and avoided by the members of the family. Thus a bright and happy new year day became a gloomy and sorrowful night.

"In the afternoon my grandfather spoke to my father and said: 'Beh-Kang used to be a timid boy and does not say much. I do not know why and how he is so brave and courageous today. Can it be true that there is really something in Christianity which makes him so? I shall like to find out. It is no use to stop his going to college now, since he is already a Christian.' In return for his kind treatment, I tried, henceforth, to be more dutiful and obedient to my parents, more affectionate to my brothers and sisters, and more kindly to my neighbors.

"I used every opportunity to tell my homefolks something about Christ, His teachings and His work; and it was not until three years of steady and persistent effort on my part that I removed their opposition and dislike for Christ and Christian work.

"In 1921 my wife was allowed to attend a mission school and was transferred to the Ningpo Baptist Women's School; and thanks to God, she has become a Christian too. So far my wife and I are the only members of our big family who are followers of Jesus. We have been getting along very nicely with all the members of the family by our Christian motive, behavior and love. I am very glad that my parents will soon send my younger brothers and younger sister to study in mission schools.

"During the summer vacations I used to preach on Sundays in a church which is not very far from our home. I am interested in the country folks and liked to help them, so not infrequently I visited their homes. A few of these people have become Christians partly through my personal work."

During the earlier ages of Christianity the center of propaganda was often a great university. Just as truly today Shanghai College is trying to fulfil this same mission. Baptists have been working for over eighty years in China. But for three-quarters of that period there was not a single college trained man in all the field. In other words there was not a single adequately trained preacher or teacher.

Shanghai College will celebrate this year the twentieth year since its founding in 1906. During this time over two hundred students have been graduated from the College and many more have received more or less adequate training for their work. Nearly all the graduates and many of those who have gone out with partial training are Christians.

Twenty years ago, after sixty years of missionary work, Baptist work depended wholly on missionaries and very inadequately educated and trained workers. As a conse-

quence the whole Christian structure was an artificial one that any sudden storm might bring crashing to the ground. Today Northern Baptist work is built up with a solid framework of well trained workers. Missionaries are still most necessary advisers, helpers and teachers, but most of the real work is being done by the Chinese.

In the December number of *MISSIONS* an article by Dr. James H. Franklin showed how Shanghai College is helping the missionary enterprise in one part of the field, South China.



REV. T. C. WU, PASTOR OF THE NORTH SHANGHAI BAPTIST CHURCH, ONE OF THE FIRST TWO GRADUATES
(A picture of his church appears on page 224)

According to Dr. Franklin's statement, over thirty College graduates are working in the South China Baptist field. In the Central China Mission of Southern Baptists nearly twenty Shanghai College graduates are working in various capacities, while in the East China Baptist field over sixty products of Shanghai College are at work.

It is not easy for one who has not lived a term of years on a mission field to realize what this means. In contrast to when he came to China a short generation ago, when Chinese workers with whom he came in contact had not even a high school education, he cannot now move in any direction where he does not find every Christian activity carried on by intelligent, trained, consecrated,

diligent Chinese who alone can really understand and influence their own people. A short decade ago we dreamed of the time when there would be an adequately trained Chinese mission force. We hardly hoped that in ten years we would behold it with our eyes.

Not merely do we find Shanghai Baptist College graduates in our own Baptist work, but in places of influence in many walks of life. A dozen graduates are in the ministry, nearly a hundred are teaching in Christian schools, mostly our own Baptist schools; some are doctors, others are in the government and hundreds of graduates and ex-students are in many different lines of business, banking and manufacturing.

In his article Dr. Franklin named some of these outstanding Shanghai Baptist College graduates who are assuming the leadership in South China: S. Y. Fu, principal of Swatow Academy; K. I. Tai, invited to be executive secretary of the Baptist Convention; H. C. Ling, chosen to be evangelistic secretary; Dr. D. G. Lai, who expects to devote his life to medical work in the Hopo hospitals.

In Southern Baptist work in Central China are nearly a score of men, perhaps most notable of whom is T. T. Chen, dean of Yates Academy, Soochow. In the Interior Mission of the Southern Baptist Convention are several men, notable among whom who is H. S. Li of Kaifeng Baptist Academy.

The Chekiang Shanghai Baptist Convention in East China has as its Secretarial Head T. C. Bau who went into the work in 1915 as pastor at Hangchow and has been for several years the successful secretary of the Convention. T. C. Wu, who graduated in the first class in 1913 and later graduated from Rochester Seminary, is now pastor of the North Shanghai Baptist Church, one of the most influential churches in this great metropolis of the Far East. Every one of the main city churches in East China now has a Shanghai College graduate connected with it: T. C. Wu in Shanghai; T. D. Gyi in Huchow; R. K. Fan in Hangchow; C. H. Wong in Kin-hwa; T. E. Chang in Shaohsing; and Y. D. Ging in Ningpo. Besides these great centers of several hundred thousand inhabitants, other cities having Shanghai College graduates as pastors are: Siao Wong Miao, S. H. Nyi; Tinghai in Chusan, P. S. Ku; Hsiao-san, C. B. Wong; suburb of Shaohsing, P. C. Tsoh.

Most of our educational work is staffed with Shanghai



GIRL STUDENTS AT SHANGHAI BAPTIST COLLEGE

College graduates, about fifty being teachers in the college and the academies. C. C. Chen, who with T. C. Wu composed the first graduating class in 1913, received his M.A. at Brown and his Ph.D. at Yale and is now head of the department of biology and vice-president of the College. T. K. Van of the class of 1916 is principal of Ningpo Academy. T. R. Ching is acting principal of the Academy connected with the College. D. T. Sz is principal of the Junior Academy at Huchow and is conducting it, in spite of the withdrawal of appropriation necessitated by lack of funds.

Sarah Chow, the daughter of an old and faithful pastor whose father was also a Christian, is principal of the Girls' Boarding School in Shaohsing. Miss Chow is one of the first class of four girls to graduate from the College; and of the other three, Miss Wong is teaching in our school in Huchow, Miss Sung is teaching in the Southern Baptist Girls' Academy in Soochow, and Miss Chang is the only woman on the editorial staff of the *Ladies Journal*, the *Ladies Home Journal* of China, published by the Commercial Press, the great publishing house of the Far East. Pinston Hsu is connected with the China Baptist Publication Society, Dr. C. S. Miao is Religious Education Secretary of the China Christian Education Association, C. C. Chih is one of the secretaries of the East China Christian Education Association. C. H. Fu and Y. D. Ying are secretaries of the National Committee of the Y. M. C. A. There is also Y. C. Hu who, single-handed, has built up the great association in Ningpo, and Y. E. Hsiao who wields wide influence as student secretary in Shanghai, one of the greatest student centers in China.

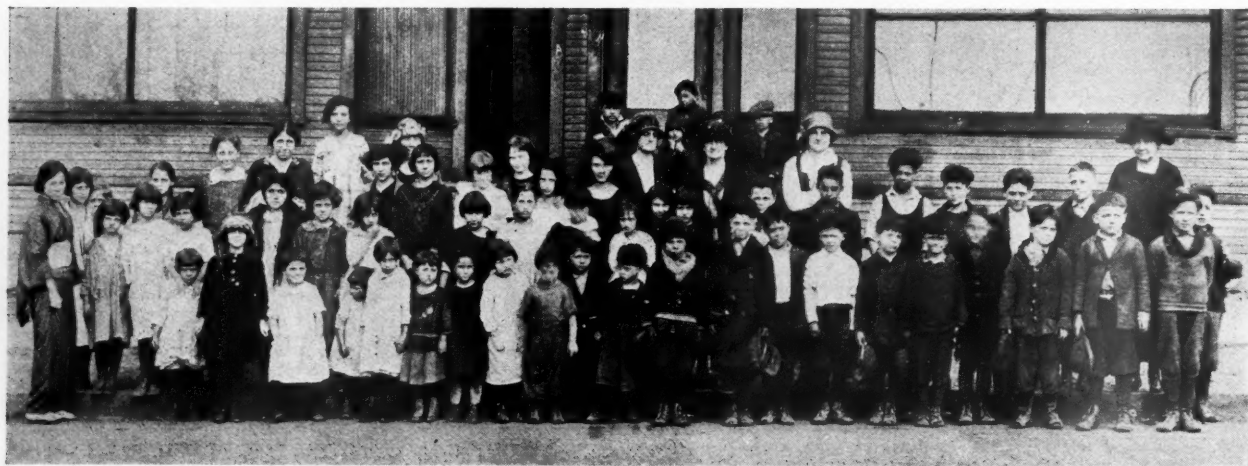
Time would fail me to mention Dr. Tung of the hospital in Ningpo; N. K. Tang, acting head of the Chemistry department of the College; the Feng brothers in Yates Academy, C. H. Chen and Percy Chu and S. T. Yu and P. Y. Yu and T. S. Djen and scores of other bankers, manufacturers and Christian business men, most of whom are doing their part in church affairs as well as in business. And there are others in government and private schools, some of the latter founded by themselves, not to mention the names of those who are teaching in the other Baptist schools not already named such as Riverside Academy, Kaying, Ting Hai, Wayland, Chinkiang, and Yangchow; for there are few Bap-

tist schools, churches or social centers that have not one or more Shanghai College graduates making their contribution.

Surely Shanghai College, with its ten great buildings, its spacious campus, its splendid equipment, its twenty missionary teachers, and all the toil and all the prayer of twenty years, has not existed in vain. In these two decades it has transformed Baptist work; yes it has done more than that, it has planted it and watered and cultivated it until today it is a vigorous indigenous plantation that will never be uprooted.

The determination of a young man, a business man who is a Shanghai College graduate, as told in the following statement, shows that Christianity is taking deep hold in China: "In view of the present condition of disturbances in China and the great deal of misunderstanding about Christianity on the part of those who are anxious to save this country from the hands of Imperialism, it is most urgent for all true Christians to be brave enough to uphold Christianity. It is the sole source of real peace and prosperity of China as well as of the whole world. Liberty, equality, fraternity, and, the greatest of all, love, are some of the fundamental teachings which we find in Christianity. I am of the opinion that it is also important that all Christians of the East and West should be true, strong followers of Jesus and loyal to the teachings of our Lord, Christ Jesus, so as to exempt themselves from being used as the tools of the devil. Thus bountiful blessings instead of unnecessary sufferings might be brought to mankind. Deeds speak louder than words. Let every Christian preach Christianity to all people through his or her good conduct. At the same time, it is hoped that many will devote their lives in preaching the 'Good tidings of great joy.' As for myself, I am not satisfied with the little service I can now render toward the advancement of His Kingdom. I hope to offer my whole life to this greatest work."

A visitor from America while standing on our campus recently said, "This is the Baptist missionary capital of the world." We would hardly be so egotistical as to appropriate his full statement, yet it is an honor for the College to be the capital of Northern Baptist missionary enterprise for China, a land which contains one-fourth of the population of the globe.



BEFORE ST. CLAIR NEIGHBORHOOD HOUSE, COLUMBUS, OHIO

"Lord, Teach Us To See"

BY ALICE W. S. BRIMSON



CHRISTIAN woman lived on the outskirts of a small city. She was intensely interested in missions; she prayed that she might be a soul-winner; she was indeed one of the "saints" of a twentieth century church. But not more than a block away, in a barn, all winter lived a mother and four children, struggling against the cold—without friends, without proper clothing, and the Christian neighbor didn't see.

A devoted band of Christian women working for their church! One afternoon each week they came and quilted and sewed! Across the street was a foreign woman who was lonely and unhappy in this new land. She wanted friends, but no one called; and farther down, a little child who cried on a Sunday morning to go with the other children to Sunday school, but the mother, a timid woman, refused. "They don't want you there," she said. And how did she know that they did want just such a little one? For no one had ever invited her. The Christian women didn't see. Near our homes, within the shadow of our churches, are those who need the friendship and love of the church of Christ. How can we be sure that we are seeing them? Here is a simple, practical suggestion for a Survey.

Why is this the business of the Christian Americanization Committee? It isn't if some other committee of the church has been appointed to do it. But this is not in any way an Every Member canvass. It is not an effort to reach the church people, but those who should be regarded distinctly as a part of the missionary responsibility of the church. Before any church can do what it ought to do for the foreign neighbors who live within its reach or the reach of the homes of its people, it must know conditions. This is a systematic way of doing that. Only the committee, as followers of Christ, will not stop whether there are foreign people there or not, if there are people who need help. If the church already has a distinct plan, this can be fitted into that.

How To Do It

1. Precede, surround, build your work with prayer. If it is not "In His Name," it is not worth doing.

2. Talk with your pastor about it. Because he is eager for any method of spreading the gospel, he will approve of it.

3. Decide what neighborhood you will take. Unless conditions prevent, a church should minister to the people where it is placed. The blocks nearest the church would be the logical field.

"But there, that is a business street," some one objects. Why should not Greeks be invited to the church around the corner? What of the families which live behind the store or above?

"But there is a Methodist church next door," others say. You will not interfere with Methodists or any

other people. You want to find those who are not being reached. Wherever folks are, who need help, is a field for this Survey.

4. If possible, draw a definite diagram of the blocks decided upon for work, naming streets, etc.

5. For every block, select a visitor, or two visitors for two blocks. If possible use women who live in the block or near it. Send to the Christian Americanization Department, 2969 Vernon Avenue, Chicago, Illinois, for block cards.

6. Explain the Survey. This is not necessarily a house-to-house survey. The visitors are responsible to know conditions in those blocks—who lives in each house, whether actively affiliated with some church or not, whether any foreign-speaking people live there.

(a) The foreign family; win their friendship by a neighborly call and find out in what way an American friend can be helpful. A wise visitor will not say that she comes from a church, but after friendship is established, she often has an opportunity to invite the children to Sunday school or Church Club, and say a word for Christ. Endeavor to become a real friend to such a family even if their religion is different from ours.

(b) The unchurched family. Those in an unchurched American family may be invited to the part of the activity of the church which is best adapted to them.

After a few calls, neighborhood information will acquaint the visitor with details about every family in the assigned blocks and the facts can be listed on the block cards.

7. Then special calls are made upon the foreign and unchurched families, the result being noted on the cards, which are returned to the chairman. A good chairman keeps at it until every visitor returns her cards.

8. The visitor then becomes responsible for a continued oversight of these families, unchurched and foreign, in her assigned blocks. When changes occur, she calls on the new families, again looking for foreign families to whom she may be friendly and for unchurched families who may become connected with her church. Thus the Survey, once made, becomes a permanent asset to the church.

Politicians know every family in every block of their precincts. If it is worth while for them to do it, is it not worth while for the church of Christ?

This is a practical, helpful service which a Christian Americanization Committee can render in any community whether there are foreign-born living there or not, whether it is a town or a big city community, whether the church is isolated or in the midst of other churches. It is legitimate work of this committee because it is definite service "For a Better America."





A Parish of One Thousand Square Miles

BY MRS. CARRIE A. ROBINSON

Field Representative of the Board of Missionary Cooperation



THE first church organized in West Garfield County, Montana, was a Baptist church, founded in 1920 with eighteen charter members, six of whom were baptized that day. The other twelve came from distances of twenty, thirty, forty, fifty miles, and became members of the West Garfield Baptist Church on their Christian experience, having been members of Baptist churches in past days. This field covers an area of one thousand square miles. The missionaries, Rev. and Mrs. T. E. Mack, were placed there in 1920 by our Home Mission Society. They were supplied with a Ford car and their support guaranteed for a period of five years.



From Top to Bottom, Left to Right—On the way to the Ladies' Aid Meeting; off to the Daily Vacation Bible School taught by Mrs. Mack; Rev. and Mrs. T. E. Mack; a missionary's work between services—putting in a new axle, fifty miles from nearest garage; bringing the baptistry fifty-five miles in his Ford touring car; a Sunday morning service at the schoolhouse; first annual meeting of West Garfield County held in the not yet completed church.

Let us briefly describe the situation when the missionaries arrived upon the field: Fifty-five miles from the railroad, no house, no church, in many places no roads, but the great, level, limitless prairie was their location for gospel work. The homesteaders lived in sod houses in "dugouts" while they planted their wheat, tended their sheep and "proved up" on their land. They drove sixty, seventy, and one hundred miles to get their crops to the railroad. Women never saw the face of other women during the long cold winter months. They had loneliness, sickness and death, without doctor, nurse or minister. They were not even within reach of a telephone. The mail came three times a week by stage if the weather was good. As the missionary, his wife and his Ford went the many miles from cabin to cabin with their cheery smile and the news of the meeting to be held in the log schoolhouse only ten or fifteen miles away, the news to these lonely folk seemed almost too good to be true. It was not long before preaching points were established at distances of twenty-five or thirty miles apart, either in schoolhouses or ranch houses. Then Mr. Mack dreamed a dream. Its main feature was a church building, the center of all the activities of that vast district.

The Home Mission Board said, "There is no money." Undeterred this pioneer missionary prayed for a building. One homesteader who had recently secured the clear title to his land from Uncle Sam said, "I will give the land for the church." Others pledged the price of the lumber, and others proposed that as they went to the railroad with their loads of grain they would bring back loads of lumber without charge for transportation; and so the missionary's dream came true. The church was erected entirely through the labors of the missionary and the men on the field, not one of them receiving a penny for their labor. The women organized a Ladies' Aid Society, coming in carts for many miles to meet together to make quilts and other articles for which there was a ready market among the bachelor homesteaders. At length the church was up. All through the weeks and months there had been conversions, and a number were ready for baptism by the time the building was completed. But the little church had no baptistry and the rivers out there, except in early spring, are dry.

The missionary prayed for a baptistry, and in letters to friends back home in Michigan he described his work and told of his need. One day there came a letter saying that a zinc baptistry was being sent by freight; also pulpit furniture, a gift from a family in the home church.

The wheat season was over, no one was making the long trip to the depot, and there was no way to get these much needed articles. The pastor's will found a way. He took the top from his Ford car and lashed the baptistry in its place and brought it in safety the fifty-five miles between the depot and the church. More than sixty have already in its watery depths manifested their death to the old life and resurrection to the new.

Two small rooms have been added to the rear of the

church, and these serve as the home for the missionary and his family. Mr. Mack preaches Sunday mornings and afternoons in the schoolhouses and ranch houses, making his rounds and getting to these services once each month, but each Sunday evening the service is held in the church, and from seventy to one hundred people drive in many miles to attend it. A social is also held in the church once a month, thereby affording the ranchers an opportunity to know each other and enjoy a fellowship hitherto lacking. When I visited this field a few months ago, there had been baptisms every Sunday evening for six weeks. No special meetings had been held. Here was steady normal growth. I should mention one entire family now joyous in their salvation and earnest workers in the church; also two beautiful girls from another family who have consecrated their lives to Christian service and are now in the nearest town attending high school preparatory to taking definite Christian training.

At the Summer Assembly this year Mr. Mack brought more than twenty of his young people to take the full course in mission study, Sunday school work, etc. At the closing consecration service several of these young people signified their desire to consecrate their lives to definite service for the Master. As one after another went forward, the tears of joy were streaming down the face of the missionary as he said repeatedly, "Thank God, thank God," and I thought, "This pioneer has truly the shepherd's heart."

On such a field, one is called upon to render many different kinds of service. On a lonely homestead there lived an old couple, with their four-year-old grandchild. Their daughter had died with the "flu." A few months after the old lady sickened and died without being able to get a doctor. The nearest undertaker was 125 miles away. It was at a time in the year when the roads were almost unpassable. Mr. Mack, "the friend in need," carefully and tenderly wrapped the dead body in a quilt, laid it in his Ford, and started for his long ride to the railroad. The car got stuck in the deep mire of the terrible roads. Saddle horses had to be found and hitched to the car to drag it out of the mud, but eventually the Ford reached the depot with its burden. A few miles from Ingomar, the railroad station, he met the son-in-law, who was hastening on from Oregon. Because of the infrequent mails and lack of telegraphic and telephone communication he had not received early news of the old lady's illness. The stroke to him was great, but his gratitude to the missionary was beyond words. He turned back, and they got the body to Ingomar, where it was kept while they telegraphed for the undertaker.

Such is the work of the present pioneer on this great and lonely field. Some day when the railroad goes through, there will be prosperous towns and villages over this great area, but the work of Rev. and Mrs. T. E. Mack will be remembered with love and gratitude by the children and children's children of these pioneers.





THE EDITOR'S POINT OF VIEW



A Notable Utterance

We gladly give the place of leading editorial writer in this issue to a Japanese editor, Mr. S. Sheba, who published in his paper, the *Japan Times and Mail*, a leading daily of Tokyo, the following editorial. We have never before seen so remarkable an expression from a non-Christian regarding the influence of Christianity upon his native land, and what this means for the future. Our ministers, who are sometimes questioned as to the value of our missionary work in the Orient, and who are on the lookout for missionary sermon material, should give this article careful consideration. If one of the missionaries in Japan were to make the same statements, they would doubtless be discounted in part; but it is quite different when they come from one who has every reason to minimize rather than magnify the facts. We commend the editorial also to our laymen, who rightly call for the results of our work. Northern Baptists have been lukewarm in their response to the appeal from the Mission in Japan for funds needed to repair the earthquake destruction and put our work once more on a firm basis. Such an estimate as this editor presents should certainly stimulate interest in making possible the full development of our Christian service. The editorial opens with a complimentary reference to Dr. Mott's sixth visit to Japan, "as an old friend of the country, always in its interest," and continues as follows:

(Editorial in "*Japan Times and Mail*," Dec. 27, 1925.)

We take the present opportunity to put on record our view, as a non-Christian independent observer, of what Christianity and Christians have done to this country. It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extraterritoriality removed not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes (except, alas, in emigration ques-

tion) as equals in the most advanced centres of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

Let us ask then who it was that taught us in this struggle for uplifting ourselves? The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible, and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact it may be said without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

Take the Christmas festival, for instance; it is fast becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly to the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading, in Japan, one cannot help being astonished to see to what extent their writers are guided by Christian ideas.

For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes think that these workers would be the more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott.

THERE IS TIME YET

This issue will reach our subscribers just before the beginning of what has been designated as Self-Denial Week. Beginning with Easter the members of all our churches have been asked to observe that day and each day of the week that follows by some act of real self-denial in expenditure of money, and give the sum thus saved to the cause of missions as an extra to the regular giving for beneficence. Many methods have been suggested and followed, whereby considerable sums might be realized without any serious loss. Contributing the cost of one meal a day seems a rather trivial matter, but a slight computation will show that if such a slight act of self-denial were practised by our million and a quarter of members, the total would help greatly toward success even if the meal was moderately priced. Of course the idea is merely theoretical, as all propositions are that count on reaching the last member of the last church; because no scheme yet devised has enabled us

to reach within a quarter of a million of the last member—and that is a very high estimate.

The practical point is that a substantial amount of money may be raised if self-denial is actually practised during the Easter Week by all those faithful Baptists who are accustomed to do the giving for the non-givers, and who nevertheless are the ones who must be relied upon to do the "over and above" by means of which our goal is to be attained. We shall need all that can possibly be raised between now and the end of April if we are to come to Washington with the budget appropriations raised. There have been no such special distress signals flown this year as were visible at this time last year; but our people know the situation, and have not been lulled into any false security by cheering reports of progress. Read what is said on the page devoted to the Board of Missionary Cooperation, and the truth will be found clearly stated there. Our cooperative machinery is working more smoothly than in the past, and the spirit is rightly optimistic, which is to say Christianly hopeful. The fact that cannot be blinked, however, is that the receipts of the year have not exceeded those of the preceding year to any appreciable extent, and whether or not the denomination shall avoid an outcome that would be exceedingly detrimental to our missionary interests at home and abroad depends wholly upon the manner in which our churches and individual givers discharge their obligations.

It is important for churches that have not taken part in the giving as yet to realize that it is not too late to have a share in it. And that share may keep hope alive in a missionary's heart, or a missionary on his field, or give the gospel to a community now without preacher, church or Sunday school. Think on these things and act, while yet it is the day of opportunity.

GOOD NEWS FROM CHINA

In connection with the information concerning China in Mr. Lippard's article and in other articles in this issue, it is interesting and encouraging to note, in the annual report letters now coming in, the references to the friendliness of the Chinese people in spite of all the turmoil. Rev. G. H. Waters, general evangelist of the South China Mission, a region that for months has been under the control of the Red Government at Canton, strikes an optimistic note when he writes: "In spite of adverse conditions, the local government three times changing hands, defeated soldiers looting all in their path, nationalistic agitation, strikes, boycotts and anti-Christian propaganda, *we have carried on throughout the year*, visiting some fifty different churches and holding meetings in over sixty different towns and villages in the five fields of the Convention, spread over seven counties of this eastern division of Kuangtung Province. Throughout the year, moreover, we have met only with a friendly reception wherever we have gone. Time after time, even in these latter months, we have held public meetings out of doors, with from two to six hundred people present, standing between one and two hours, listening to the addresses and seeing the stereopticon pictures, and not the slightest indication of unfriendliness. The Christian message has been given to many thousands and everywhere we have urged the churches to recognize that *in spite of everything this is a time for evangelism.*"

LET US SUSPEND JUDGMENT

In view of the efforts made to arouse public sentiment against the Mexican Government because of its action in deporting Spanish and other foreign Roman Catholic priests from the country, confiscating ecclesiastical property, and closing schools and churches, it is well not to forget that there are two sides to every question. There is certainly an obverse side to this one, as anyone who is at all familiar with the history of Mexico and Cuba, Porto Rico and South America knows. Of course the cry of religious persecution is at once raised, but the fact is in general that the trouble is not religious but political. It is not the religion of individual Catholics but the political activities of Roman ecclesiasticism that lie at the root of the government's rigid enforcement of its laws in Mexico. The statement of a member of the Mexican cabinet in regard to the matter is both enlightening and convincing. The fact should be remembered also that the laws discriminate equally against Protestant missionaries or workers from countries foreign to Mexico. Our missionaries and teachers have accepted the situation, realizing that it was necessary to do something to rescue the nation from an intolerable condition and establish liberty for the helpless peons enslaved in superstition, ignorance and poverty. If we have sympathies to spare, let it be with the victims of a system that thrives upon their fear by claiming to hold the keys to heaven.

NOTE AND COMMENT

¶ The Baptist denomination lost a loyal and devoted layman when Mr. Frank L. Miner passed away. As a member of his local church and as a worker in the larger interests of the denomination he was always found at the post of service, quiet but efficient. From 1912 he served as treasurer of the Northern Baptist Convention, without salary. On another page we give an appreciation by Dr. W. C. Bitting, whose relations with him in the Convention work were intimate. We join in the words of praise, richly deserved, and in the sense of personal loss.

¶ A wide circle of friends unite in sympathy with Dr. H. F. Stilwell in the loss of his wife, who passed away in Detroit, where she was visiting in the home of their son. In all the churches which Dr. Stilwell served as pastor she was a beloved co-worker, sympathetic and helpful, deeply interested in missions as in all phases of the work. In the home she was the center of a gracious influence abiding in its character.

¶ The *Presbyterian Magazine* says that a Presbyterian missionary in India received one day a note which said, "Honorable Christian Priest—I would be glad if you would kindly amuse us with our company, and teach us something of Christianity, at my bungalow." The missionary says, "It is a safe guess that this does not sound any stranger to us than some of the things we say sound to them, as when we tell the servants to roll up the heavens when we mean the bedding, or ask for a blind man when we mean an egg."

¶ Baptist authors have been highly honored by the makers of the list of forty American books of international importance to be included in an international list published for the League of Nations. Three of these forty books were on religious

topics, and it is remarkable that the three authors who wrote on these subjects were all Baptists. One of the volumes is the *History of the Religion of the United States*, by Prof. Henry K. Rowe of Newton Theological Institution, who blazed an untrodden trail. When a nation which publishes 20,000 or more books a year is entitled to name only forty of them, the distinction of being included among the forty authors is apparent. Congratulations to the Baptist authors.

¶ The Ninth National Convention of the Y. W. C. A. of the United States will be held in Milwaukee, April 21-27. Its delegates will represent 556,000 women and girls, belonging to 1,118 city, town, rural and student Associations. There are 922 branches and centers in addition, and 800 registered Girls' Reserve clubs. The work reaches out also to 48 foreign countries, "enabling us," in the language of the official Call, "together with the women of these lands, to share our mutual experience in the business of being women." The Blue Triangle is to be seen everywhere, and its significance is steadily becoming more fully understood. The missionary features of the work have prominent place in the engaging program.

¶ The International Council of Religious Education is to hold its convention in Birmingham, Alabama, April 12-19. It is expected that this will be the greatest meeting for Sunday school workers yet held. Extensive preparations have been made for a gathering of unwonted proportions. The responsibility of the church for building a Christian citizenship is to be one of the chief topics discussed. The speakers announced include President Coolidge, Dr. W. C. Poole of London, president of the World's Sunday School Association, General Secretary Hugh S. Magill, Dr. Luther A. Weigle of Yale, and Dr. Walter S. Athearn of Boston University. Dr. Mullins will lead the devotional services and Dr. James I. Vance will preach the convention sermon.

¶ Secretary Frank A. Smith of the Home Mission Society reminds our people that the attitude taken by the Mexican government toward foreign priests and missionaries is in accord with the constitution of 1918, which provided that only Mexican citizens could serve as priests and ministers of religion. This applied to Protestants and Catholics alike. These provisions have been well known, and our Home Mission Societies have accommodated themselves to it and instructed their missionaries and members to live within the constitution. The Roman Catholic Church has retained its Spanish and American priests and thus exposed itself to what

it pleases to call persecution. Of course these are trying days for the Mexican Baptists, and they need our sympathy and prayers.

¶ Denominational Day has been set for April 18 this year. "Beginnings of Baptist History in America" is the special subject suggested for study and sermons, and pastors are to be furnished with a folder containing pertinent material. Missions certainly had an important part in that formative period. And in that day religious liberty was a live issue. It is a good time to emphasize the significant facts.

¶ Honors for the Christmas offering go to the following: The church making the largest offering through the Christmas envelope was the Lake Avenue Baptist Church of Rochester. The United Baptist Church of Saco, Maine, was next in line. The three states making the largest gifts were New York, Michigan and Connecticut. The district making the largest gift was New England. This movement was well promoted by the women as well as one of the ways to ensure reaching the financial goal of the year.

¶ The First Baptist Church of Muskegon, Michigan, has a strong missionary society, with a large number reading MISSIONS as a part of each month's service. Mrs. S. R. McCurdy, the pastor's wife, says that in the monthly programs the "Question Box" is used as a regular part of the program, and it was found that during the last year 3,537 questions were answered correctly in these meetings. That is the record in this line so far. The people have a right to be proud of it. Use the imagination a little and see what such reading as that means to the readers and the cause. But what less should we expect of a church that has as its pastor Rev. Selden R. McCurdy, who went to Burma and served there until compelled to return to America. The missionary pastor and his wife as coadjutor make a missionary church. And as in this case they know how to use MISSIONS as an informing helper.

¶ Rhode Island put on a great Easter Victory campaign, thoroughly organizing for it during March. Everything possible was done to create a missionary atmosphere, by literature, addresses, stereopticon lectures, religious pageants, local every member visitation, and the like. This is to be continued during April, with a view to more than meeting the state quota. It is not too late for a good many churches to act on their own initiative in an effort to help in the final effort to raise the year's needed funds.

The Board of Missionary Cooperation of the Northern Baptist Convention

RECEIPTS ON APPROVED BUDGETS OF PARTICIPATING ORGANIZATIONS TO FEB. 28, 1926

NAME OF ORGANIZATION	Undesignated Contributions	Designated Contributions	Legacies, Matured Annuities, Income on Funds	Total Receipts	Total Budgets, 1925-26	Specifics Not on Approved Budgets
A. B. F. M. S.	\$340,460.22	\$153,997.49	\$466,326.60	\$960,784.31	\$1,614,680.00	\$343,520.71
W. A. B. F. M. S.	113,317.89	74,364.91	6,524.38	194,207.18	429,968.00	145,813.60
A. B. H. M. S.	150,497.00	39,664.39	288,060.07	478,221.46	1,071,897.00	20,289.20
W. A. B. H. M. S.	110,729.61	28,061.64	19,111.72	157,902.97	337,072.00	117,766.59
A. B. P. S.	46,534.09	14,939.61	47,656.52	109,130.22	197,750.00	10,832.29
M. & M. B. B.	147,847.49	9,045.93	399,014.80	555,908.22	1,100,898.00	
Board of Education.	63,052.57	2,573.95		65,626.52	162,200.00	
N. B. C.	10,884.30	542.61		11,426.91	25,600.00	
Schools and Colleges.	154,903.03	6,518.62		161,421.65	380,000.00	7,281.80
State Conventions.	498,780.63	51,434.61		550,215.24	1,257,310.00	27,934.46
Stand. C. M. Soc.	195,511.89	24,062.25	3,966.31	223,540.45	426,215.00	25,781.69
Board Missionary Cooperation.	251,440.42	1,181.33		252,621.75	320,000.00	
State Promotion.	135,504.10	510.70		136,014.80	172,454.00	
Miscellaneous and Contingent.	72,523.46	1,559.46	30.00	74,112.92	136,222.00	
Grand Totals.	\$2,291,986.70	\$408,457.50	\$1,230,690.40	\$3,931,134.60	\$7,632,266.00	\$699,220.34



An Easter Prayer

O God, our Father, we praise and magnify Thy Holy Name. We thank Thee for the gift of Thy Son, our Saviour, who has brought life and immortality to light and inspired the joy and hope of Easter Day. We thank Thee for the testimony of the empty tomb and the angel's message, "He is not here, for he is risen." May the light and comfort of that message shine into every sorrowing heart of earth this day. May the resurrection pledge bring its vision of glad reunions, and the voice of the Risen Lord be heard saying, "I am the resurrection and the life; he that liveth and believeth in me shall never die." Because of this great truth of the life beyond death, may we live the life here more thoughtfully and worthily, seeking diligently to know Thy will, and the strength to do it through the presence and aid of Thy Holy Spirit. Grant unto Thy messengers in the mission fields, Our Father, that they may be able to bring the Easter light and hope to multitudes who have never known its joy and peace. Inspire all our hearts anew with living faith in this gospel of the living Christ, who for our redemption gave Himself to death on the cross, that by rising out of death He might assure us that we shall rise to be with Him where He is, and be made like Him.—Amen.

The Pledge of Immortality

Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

Christ is risen from the dead, and become the first fruits of those who slept.

Easter Thoughts

When friends have gone out from us joyously, I think we should go with them to the grave, not singing mournful psalms, but scattering flowers. Christians are wont to walk in black, and sprinkle the ground with tears, at the very time when they should walk in white, and illumine the way by smiles and radiant hope. The disciples found angels at the grave of Him they loved; and we should always find them too, but that our eyes are too full of tears for seeing.—Beecher.

Here the belief in immortality must rest before the revelation of the personal life in its full power, at its highest and its best in the Son of man. Here reasoning from nature ends, and faith abides, at the last ascent of life, on the height where He to whom the Spirit was given without measure looked up into the heavenlies and knew the Father. The sciences must take account of the perfection of life in the person of Christ. We cannot live and die as though the sun had not risen, but the light of His Spirit now fills our skies . . . No full and final

answer to our human questionings of life and death and the world to come can be given except in the presence of the perfect manifestation of life in the Man of men, as we behold His glory, even the glory of the Father which was from the beginning—the glory that invests all lives which are lived in the same mind that was in Him.—Newman Smyth.

As we sometimes peer through the Westward Windows, and think of our passage through the Sunset Gate, let us unfearingly trust ourselves to Him Who guides the birds in their long and uncharted migrations, and Whose purpose in coming to earth, in the long ago, was to be the Way and Truth and Life and Light and Love for our needy world. Thus following Him, we shall arrive at the Morning Gate, in His good time, to live forever with Him, and with all who are willing to be His friends.—George W. Truett.

One great weakness of our Christian life today in our colleges and outside of our colleges is that we have thinned it out; we have crowded out the miracle and the mystery and the supernatural of it. We have made it just a veneer, a moral purpose or an admiration; and we have lost those great dynamic energies by which alone the thing can ever really be. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—Robert E. Speer.

How Shall We Keep This Holy Day of Gladness?

How shall we keep this holy day of gladness,
This queen of days, that bitter, hopeless sadness
Forever drives away?

The night is past, its sleep and its forgetting;
Our risen Sun, no more forever setting,
Pours everlasting day.

Let us not bring upon this joyful morning
Dead myrrh and spices for our Lord's adorning,
Nor any lifeless thing;

Our gifts shall be the fragrance and the splendor
Of living flowers, in breathing beauty tender,
The glory of our spring.

And, with the myrrh, oh, put away the leaven
Of malice, hatred, injuries unforgiven,
And cold and lifeless form;

Still, with the lilies, deeds of mercy bringing,
And fervent prayers, and praises upward springing,
And hopes pure, bright and warm.

So shall this Easter shed a fragrant beauty
O'er many a day of dull and cheerless duty,
And light thy wintry way;

Till rest is won, and patience, smiling faintly,
Upon thy breast shall place her lilies saintly,
To hail heaven's Easter-day.

—Emily Seaver.

Hold The Enemy Dedicates His Model Home

BY W. A. PETZOLDT, D.D., OF LODGE GRASS, MONTANA



ROBINSON CRUSOE had nothing on the Upper Big Horn Indian missionaries when it comes to isolation, as for sheer separateness this mission station holds the competitive loving cup. One does not notice the solitude so much in a brief visit, but to be marooned there for a stretch of several days is an experience never to be forgotten, and one wonders if he could measure up to the deep and exacting devotion demanded by this field. Think of seeing no other white people for days at a time, of getting one's mail once a week and in the winter about twice a month. For several years no white folks were nearer than six miles. The town, the garage, and the railroad are thirty-five miles away. No rural route, no nearby neighbors, no telephone, no radio. Surely the frontier has not yet wholly disappeared. Miss Ruth Long of California and Miss Ethel Ryan of Massachusetts (a Coast to Coast team) are the resident missionaries—young women who in very deed are "set apart" for the service of their Lord.

Hold The Enemy, the ranking Chief of the Big Horn Crows, recently planned the erection of a new house, quite plain along architectural lines but somewhat pretentious for an uneducated blanket Indian. It was to be the realization of a great dream, to lead his people in the acquisition of new and better homes. When the structure was completed he felt that it should be signalized with some ceremony. He decided that his family must not move into the new residence until the missionaries first honored it with a religious service, that he would not sleep in it before one of the missionaries had the privilege of "the first sleep," he would not eat in it before the missionaries had a meal there. This was his own idea, and it was carried out. On the night before the dedication one of the missionaries slept in the Chief's bedroom, between new sheets, over a new mattress, and under new quilts. The dreams that came are not herein recorded.

Not only was the new house painted inside and out like an advertisement for the paint manufacturers, but all the furnishings were new, even to the coal-hod and dust-pan. Congoleum rugs dotted the floor space. There were closets off the bedrooms, a screened porch, and a pantry—three "new things under the sun" in an Indian home.

The members of the church were all invited and they began to gather at an early hour. It was to be an all day affair. The morning service was one of song, prayer, and testimonies, and a Bible lesson by the missionary. In this gathering Hold The Enemy told how before he built the house he ought to have God in it some way and finally concluded to have the missionaries sleep, eat and pray in it before moving in with his family. While the building was in process of erection he

considered this to be his own idea; now that it was finished and the missionaries there to pray he realized it was not his own thought after all but one that God had put into his heart.

Then came the dinner, with the missionaries as the guests of honor. It was truly a spread! I have partaken of many a Crow feast, but this overtopped them all. The menu consisted of venison, fowl, pemmican, potatoes, corn, cabbage, bread, dried wild fruits, jelly, doughnuts, pie, spiced layer cake and coffee, all cooked, prepared and served by Mrs. Hold The Enemy (Otter That Shows) and her daughter (Myrtle Brings With The Pipe). It was about as well proportioned as a meal could be, the cooking was excellent, the flavor quite Caucasian, and the whole ensemble made a good impression on "the department of the interior." This function of Hold The Enemy, contrasted with the memory of some meals I had with the Indians in the early days of the old teepee life, had a tendency to increase one's faith in the workable relationship between the Crows and fine possibilities.

The formal dedication service followed, in which the Spirit of God was manifestly present. Indian services are not noted for their brevity, nor are they conducted by clockwise schedule. The people departed at sundown. It was a great day for the Kingdom among the Crows and a marker on the trail to better things. We went away from that home with our hearts singing, untrammelled, clear up to high C. Mere money could never buy some of these experiences, these occasional glimpses of God's grace in the hearts of the Red men.

Hold The Enemy and his son were baptized some weeks after the dedication of his home. The whole family are now members of the Upper Big Horn Crow Indian Baptist Church. How apposite are Whittier's words:

The hills that have watched afar
The valleys ablaze with war,
Shall look on the tasseled corn;
And the dust of the grinded grain,
Instead of the blood of the slain,
Shall sprinkle thy banks, Big Horn.

The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare;
The pale and the red shall be brothers
One's rights shall be as another's,
Home, School, and House of Prayer.

O mountains that climb to snow,
O river winding below,
Through meadows by war once trod,
O wild waste lands that await
The harvest exceeding great,
Break forth into praise of God.



An Analysis of a Tokyo Weekly of International Scope

BY HOWARD B. GROSE



RECENTLY I spent some profitable hours in going through the pages of the *Trans-Pacific*, the weekly edition of the *Japan Advertiser*, a leading daily paper of Tokyo. It was a foreign journey in outlook. The issue of January 2 was the one in hand. The editorials were on Chang the Victor, the Anti-Japanese Movement, and the Foreigner in China. Chang was cited as victor because he had just defeated Kuo Sung-lin and the latter had been executed; this restoring Chang Tso-lin to power in Manchuria and making new complications for the Peking authorities. The editorial writer thinks Chang no better or worse than the rest of the Chinese militarists and statesmen as to motives and patriotism, and abler as an executive and soldier. He also believes that the Manchurian leader has little love for Moscow; that "because of strategic and geographical reasons he cannot afford to offend Japan too greatly, but that his cooperation will be that of the hypocrite, for in his heart there can be naught but bitterness toward this country." It is noted also that the writer looks with no favor upon Feng Yu-hsiang, commonly called the "Christian general," attributing to him hypocrisy and "an inherent streak of treachery."

A WORD TO BOTH NATIONS

The purpose of the editorial on the Anti-Japanese Movement (in California) is to inform the Japanese public as to the political and economic motives that lie behind it. The writer sees in it the utilization of an alleged "Japanese menace" as political capital; also sees as a motive a desire, not for actual war, but for the economic gain that would come to the entire coast from enormous Federal expenditures for defense against a possible war with Japan. He says that Dr. David Starr Jordan has declared that the real purpose of the astute leaders of the agitation is "to keep an open sore with Japan." He warns the people that "violent tirades and attacks from this side of the Pacific serve but as fuel for the anti-Japanese agitators in America," and hopes there will be a general understanding of the motives, because "if a true understanding existed in this country (Japan) of the motivation of the leaders of the anti-Japanese agitation in the United States, there would be an infinitely better relationship between the two countries." Remember that the *Japan Advertiser* is edited by B. W. Fleisher, who strives to promote friendship and good will between the people of the East and West, and is a fairminded and far-seeing statesman and internationalist, whose paper is one of the most influential factors for good in the Far East.

LEARNING A HARD LESSON

The editorial on the foreigner in China reviews an article in the *China Press* of Shanghai on "How far have Bolshevik theories spread in China?" *The Press* reaches the conclusion that Communism has made no great inroads into Chinese thought and never will, but that

China has been playing the Powers off one against another in order to benefit China, and in this case it happened to be most convenient to play Soviet Russia against the rest of the world. But the real thing that has happened, according to the *Trans-Pacific* writer, is the revelation of the change that has come over the thinking of the foreigner in China, and especially of the foreign business man there, "in the frank avowal by a Shanghai paper that the foreigner has not in the past treated the Chinese wisely in his individual dealings with him. This one fact is more responsible for the existing anti-foreign feeling and for its intensification than is any other." The remainder of the editorial furnishes food for thought for our missionaries and missionary boards, as well as for readers at large. It points the ultimate way out, and the only way that is Christian.

It is not primarily because foreign concessions exist in China, or because the institution of extraterritorial rights is recognized, or because of this or that other specific "right" of the foreigner in China that the Chinese resentment is so strong. It is not the provisions of the unilateral treaties themselves that are so objectionable, but it is the way in which they are exercised.

The arrogance of the taipan and the superiority of the missionary (not universal, it is true, but very close to it) in his day-to-day dealings with the Chinese of all walks of life are primarily responsible for the anti-foreign sentiment which is entertained by every Chinese. Foreign Governments have often exhibited the same attitude.

Less than a year ago Shanghai as a whole was still blissfully asleep to the need of change. When the then American Minister to China, Dr. Jacob Gould Schurman, foreshadowed the need of change in the attitude of the foreigner toward the Chinese he was condemned and bitterly attacked by a substantial section of the American community of the principal foreign business city of the Republic. Dr. Schurman outlined in broad strokes a policy for the gradual abolition of extraterritoriality and for establishing equality of treatment for the Chinese. It was not only a farsighted but a courageous thing to do, and Dr. Schurman paid for the courage of his convictions in the abuse of his fellow-countrymen.

May 30, 1925, is a date that is fully as important in Chinese history as is October 10, 1911, or any other in China's long centuries of history. *It is the date on which the foreigner awoke to the need of being a friend of China if he expected China's friendship*, and to the fact that unless he had China's friendship he might as well quit the country. The home Governments were a trifle slower in their awakening, but before the summer was half gone the China policies of all the Powers had been drastically reoriented. That the Powers sincerely and genuinely want China's friendship can not be questioned, but the problem that must be worked out is a practical method for convincing China of this fact and for applying in a concrete way the principle which now actuates them. The *China Press* is correct in saying that a change of attitude—by both Governments and foreigners residing in China—for the better is the only basis upon which to build.

FEATURES THAT INFORM AND ATTRACT

An editorial page like this means something and carries weight with it. Turning to the news columns, some features strike the attention. There is a section of American Press Comment, and another of British Press Comment, giving the readers the pith of editorial expression in these countries. Japanese Press Views follow, and some of these indicate how practically impossible it is for foreigners to understand our foreign policy, especially in relation to the League of Nations and participation in overseas affairs. A page of cartoons from the Far East Press is about as creditable as our daily newspapers' cartoon product. The Foreign Press in China fills nearly a page, and profitably; and the Filipino Press also has recognition—a notable breadth of editorial view.

General articles include one on Japan's educational system, dealing with the students and the effect of the schools. This is worthy of further consideration, as education in Japan has points that might well be contrasted with education in America in corresponding grades. Another article is on The Carpets of Central Asia, or the gift made to the world by nomads who sought to perpetuate the beauty of the springtide blossoms. New Books in Japan are reviewed.

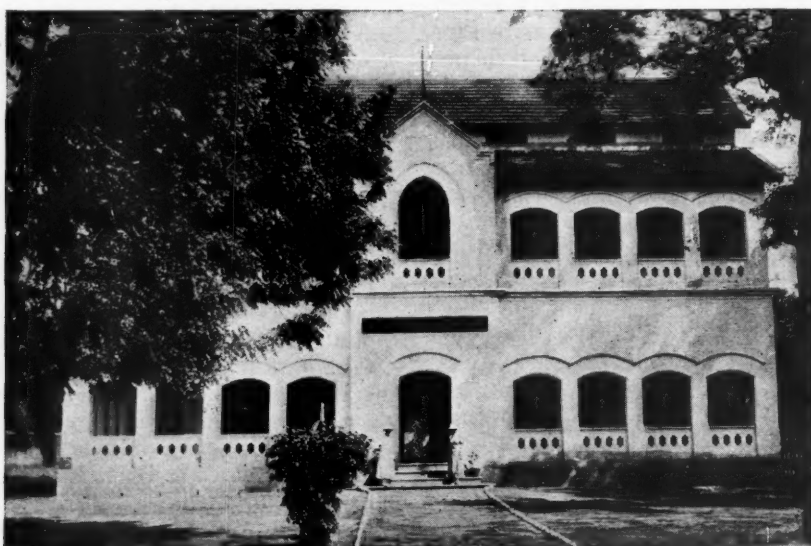
The question of military training in the schools comes up in an article on Control of Students, from the *Central Review*, which opposes the "folly of police-directed thinking." It says the "faculty of Waseda University has prohibited its students from making speeches or holding meetings in opposition to military training." (As was the case in the College of the City of New York, where a member of the faculty was forced to resign because he upheld the right of the students to protest against compulsory military training.) The Japanese writer believes the students ought to be more cautious, but that the coercive measures taken to dampen the ardor of young men cannot be considered wise or skilful. Student discussion of current questions, if prohibited, will result in an increase in socialism and lawlessness. So the student problem is to be met with all over the world, and much depends, as Dr. Mott says, upon the right direction of the world youth movements.

The news sections are ably edited. The Japanese were just then much excited by the torturous death of General Kuo and his wife, who were found hiding in a cellar, and who had their arms and legs cut off prior to their being shot by Chinese soldiers. This was not in accord with Bushido, the ancient Japanese code of knighthood. The Manchurians in Mukden built bonfires and had great rejoicings. General Kuo reaped what he had sown, for he had General Chiang, his fellow officer, shot when he refused to join in the revolt against Chang Tso-lin, his chief.

SOME NEWS ITEMS

The new Spanish Minister, Señor Don Pedro Quartín, was reported on his way to Japan . . . The Siberia Railway route is favored as "comfortable, pleasant, interesting and safe" for those who wish to reach Europe in quickest time . . . The Japanese Diet opens in usual ceremony, with speech read by the Prince Regent, consisting of sixty-three words. The opening sentence expresses "pleasure that Japan is drawing closer to foreign countries." . . . The newly completed temporary Diet building was "redolent of fresh paint." . . . The most important factor in the internal politics of Japan was recognized to be the Chinese situation and its powerful developments . . . The oldest Chinese painting, so far as known, was recently discovered by the archeologist, Dr. Katsumi Kuroita, in the Daido River basin in Korea. It dates back more than 2,000 years, and was painted on a wooden tray found in a tomb . . . Fifty-one educational organizations in Tokyo have united in a drive for the abolition of entrance examinations for the middle schools as spiritually and physically detrimental to the pupils. Admission should be on the basis of standing during the primary school years. So in Japan as well as America the educational system and standards are matters of discussion and difference.

All this from the reading of a single issue of the *Trans-Pacific*. But it ministers to a better knowledge and understanding of what is going on in the more distant parts of the world whose interests are inextricably bound up with our own. And it makes clearer to us conditions in the fields in which our missionaries are at work.



THE BIBLE TRAINING SCHOOL FOR WOMEN IN NELLORE, SOUTH INDIA



A RECENT GRADUATING CLASS OF THE BIBLE TRAINING SCHOOL AT NELLORE

The Place of Women in the Church in the Mission Field

BY MRS. NATHAN R. WOOD



OR the women here at home no part of that strongly constructive Conference on Foreign Mission Policies held in New York in November could be more interesting than that which considered the position and opportunity of women in our mission fields today. When we think

what the coming of Jesus Christ has brought to the women of mission lands during the last half century, we feel that with all the progress we women of the West are making we are not moving as fast today as our sisters of the East. The report presented to the Conference was based on a series of questions submitted to our missionaries. These investigations concerned themselves mostly with the problem whether the church and the missionaries were adapting themselves to the present rapidly improving status of women in the communities which have been touched by our Christian missions. These questions may be grouped under three heads.

I. What changes are taking place in the position of women in our mission fields today, socially, politically and educationally?

We find Burma heading the list, for the women of Burma have always had more freedom than other oriental women. In spite of the reaction caused by the recent national uprising, western customs are being adopted. It is not uncommon to see a Burmese woman eating at the same table with her husband, or walking side by side with him instead of trailing along behind. In politics, women have been granted the franchise on the same basis as men, and have been admitted as delegates to the General Council of Burmese Associations. But after all, few women have the vision to be interested in national politics and most of their political interest is concerned with some form of community welfare. In education, the women are demanding the best to be had in Burma. The fifty-two women now in Judson College, one-fifth of

the total number of students, are receiving the full equivalent of a western college education, and many are entering professional careers.

In India, where the great mass of the women are still so dependent upon the men of their families for their freedom, we look for less progress, yet even here we find that women mingle more freely with men and in some districts have been appointed to minor political offices and have been sought by the government as teachers. In Assam and Bengal women have even taken the stump to advocate self-government for India.

In China, there is great gain in social conditions. Where a generation ago it was estimated that only one woman in ten in East China had unbound feet, today one woman in four has unbound feet. Women in the better classes are standing side by side with the men, and young men and women often walk together on the streets without criticism. In Japan, too, the woman is taking her place beside her husband as an individual, and through the many organizations for women is feeling her way toward social and political liberty. In China, education for girls is greatly sought and all the schools for girls, even up to the colleges, are crowded, while in Japan also the girls are crowding into the high schools and colleges, and it is said that today a girl must be at least a high school graduate to make an acceptable marriage.

In the Philippines class distinctions are breaking down, and women are meeting in clubs and welfare work regardless of their social rank. The women are strikingly interested in the political future of the islands and are helping to shape the political life of today. Our government of course provides the same educational opportunities for girls as for boys, and while the boys in the average home have the first chance, there is also the greatest desire to give the girls a fine education.

II. How is the Christian church in each country adapting itself to these changes, and how far is it making

an adequate position for women in the churches and in mission work?

In the first place, the church is striving, and striving successfully, to emancipate the women who come under its influence from the old social customs which are incompatible with Christian ideals of womanhood, and to establish in their place the Christian ideals of perfect equality between the sexes. It is in the service rendered to the church itself by its members that we find the most normal and happy basis of cooperation between men and women. Social organizations in the church, the Sunday school, the Christian Endeavor, the Christian Fellowship clubs, and the social gatherings in the higher schools, all help to give finer standards of social relations. Training in the proper relations of men and women according to Christian standards is given in classes, whenever possible. As regards the superstitious ceremonies attendant upon births, marriages or deaths, the Christian viewpoint is slowly winning out, though the old ways die hard, even in Christian communities. But among the church members in most lands these degrading customs are being discontinued.

In the second place the position of women is greatly strengthened wherever the indigenous church gives them an equal responsibility with the men. While Paul's injunction that women must keep silence in the churches is interpreted rather literally in most lands, yet they have a vote in the business of the church and the women are coming to take an astonishingly active share in all forms of church work, serving as deaconesses, treasurers, or ushers, for instance, as well as caring for the women's organizations. Burma reports that the women of the church serve as Sunday school teachers, Bible women, pastors' assistants and evangelists. Burma also has the Burman Woman's Mission Society which is already doing a wonderful foreign mission work. The fact that the women foreign missionaries are in a position of absolute equality with the men in the Mission, sharing in leadership and in the making of policies, is a great incentive to the growingly autonomous native church to give its women the same prerogatives.

III. Are our Mission schools keeping pace with the times in providing Christian education for the women of the new day?

While the reports as to the percentage of literacy of women in the different countries vary greatly, ranging all the way from less than 10% in India to 90% in Japan, practically every field reports that the education of girls today is keeping pace with that of boys, that the opportunities are equal and the numbers receiving them are proportionate, hence it should be possible in the near

future for all Christian young men to find Christian wives who will be their intellectual equals and will make them Christian homes. There seems to be no limit to the opportunities for usefulness of these educated Christian girls. Not only are they serving in salaried positions as teachers, doctors, nurses, social workers, Bible women and evangelists, but they also serve without salary in the Y.W.C.A., the W.C.T.U., the Red Cross, purity, welfare and peace organizations, and many kindred lines of work. Dr. Ma Saw Sa is a shining example, for she has not only been held in the highest honor in Rangoon, as Burma's first woman physician and the head of a great hospital for women, but she has recently been given a municipal medical position of great responsibility.

It is a striking tribute to the efficiency of our educational policy that the Conference found the education of our women so well cared for that in the Findings on this topic presented at the close of the Conference it placed its emphasis on other needs rather than those of education. The three needs emphasized in the Findings were:

(1) The need of more trained women evangelists, to work in the churches and to go out into the homes, far and near. We should meet this need, first by sending out more women missionaries as evangelists, and second by training more national women as Bible women and evangelists and by providing trained wives for the pastors and teachers.

(2) For more health education whereby the Christian homes and communities may be a leaven, and this need we should meet, first by sending out more women missionary nurses with special training in hygiene and sanitation, and second by training national women as doctors and nurses.

(3) For a more active share of women in all church life, to function on equal terms with the men as an integral part of every form of church activity. We can meet this need by persuading the women to feel, and the men to concede, a sense of proprietorship in the church, and by giving them definite church work to do, especially in the homes and with the girls who go out from our schools.

We may sum up the needs in our work for the women in the fields today in one word, *leadership*—leadership in education, in medicine, in evangelism, and in that great indigenous church just awakening to a sense of its own powers. And our prayer for our women's work should be, "Lord, give us leaders! Give us leaders among our national women on the mission fields today; give our missionaries insight in selecting them and great grace in developing them; and give us at home generosity and vision in providing for their training and entrusting to them as they come forward the work which we began."



Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD



FRANCES AND RUTH HARING OF TOKYO



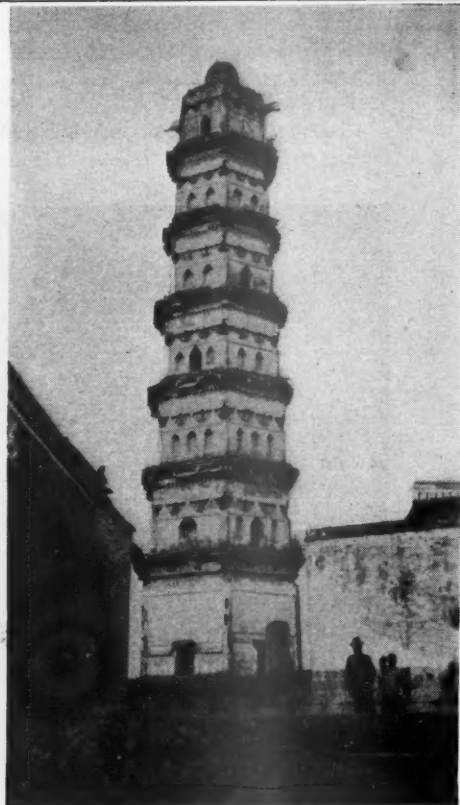
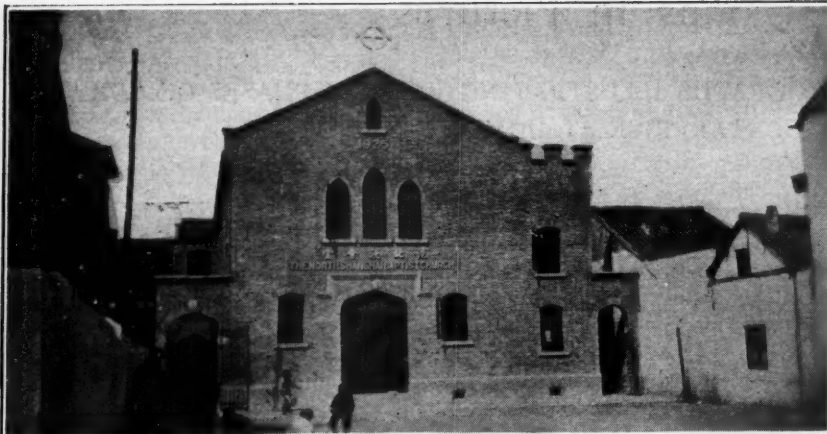
PATIO OF THE SAN JUAN BAPTIST CHURCH, PORTO RICO



MISSIONARY TRAINING GIRLS IN PORTO RICO

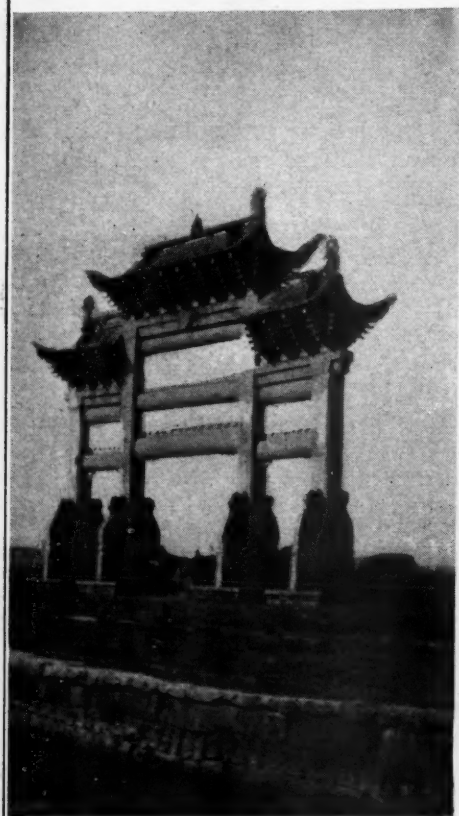


A TYPICAL SUNDAY MORNING SERVICE IN THE TOKYO TABERNACLE



SCENES FROM CHINA PHOTOGRAPH

The new North Shanghai Baptist Church of which
Chaoyang; Widows' Arch near Shaohsing; Pagoda at Shaohsing; Li Hung Chang Memo
Beggar on the road near Ningpo; City of Swatow photographed from the roof of the Chris
Pastor Tzin preaches; Canal Scene near Shaohsing





PHOTOGRAPHED BY MR. LIPPARD

Church of which Rev. T. C. Wu is pastor; On the road to
Chang Memorial at Shanghai; Agricultural Fair on campus of Shanghai College; Woman
of the Christian Institute; Campus of Ningpo Academy; Shaohsing Baptist Church where
near Shaohsing; Under the City Wall of Ningpo.



Comfort for the Loneliness of Age

BY DR. P. C. WRIGHT

Associate Secretary of the Ministers and Missionaries Benefit Board



HEARTFELT words: "I have such a sense of being cared for. It is far more than money. It's a feeling of the nearness of God." These words of a beneficiary of the Ministers and Missionaries Benefit Board have started a meditation concerning the characteristics of age, and the Christlike service which the Northern Baptists are rendering through the Benefit Board.

People in advanced years usually suffer a peculiar sense of loneliness. The limitations of age compel retirement from the ordinary activities. They thus lose touch with other people whose fellowship is so fruitful in buoyancy and encouragement. The more advanced the years become the smaller the number of those with whom the experiences of life have linked them in bonds of confidence and esteem. The circle of friends narrows.

The ripened thought of golden years does not always harmonize with that of the younger generation among whom many spend the closing days of life. The world rushes forward. Youth is impatient and daring. The aged often feel out of sympathy with the ideas and customs in vogue and when the power to do has gone they feel cast aside, useless and lonely. At such a period, expressions of remembrance, love and helpfulness, comfort and gladden their lives.

"Your donation from the Ministers and Missionaries Fund," writes another beneficiary, "came to me yesterday. I cannot tell you how grateful I am for it. It surely looks as if some one was caring for me in my loneliness. I thank you and those who suggested these gifts to those who are alone in the world. God will bless them all for the kindness of their hearts. I pray for them and ask the Lord to stand by them in their time of need."

The aged also must live on satisfactions that grow out of the past. Tomorrow will bring no task, will open no new avenue of adventure, will furnish no fresh enthusiasm. Memory will bring back many yesterdays laden with the fruit of prayer and endeavor. When helpful expressions of esteem come in acknowledgment of sacrifices made and service rendered they meet a real need in the life of those grown old. The daughter of one of our aged beneficiaries wrote after the death of her father that his grant was a source of special gratification because he had taken it as an approval set upon his ministry.

Age brings with it physical weakness. This causes depression of spirit and men and women in these years need the comfort and stimulation brought by evidences of appreciation. They are buoyed up by these and strengthened to endure. They are made to feel that they still share in Kingdom enterprises. They pray for the work and workers and thus remain a part of the active force in the church. The Ministers and Missionaries Benefit Board aids faithful saints who have served and suffered in the actual life and work of our denomination.

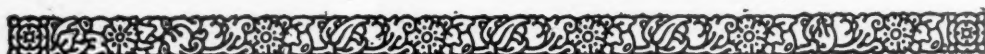
Many letters are received assuring the Board that the writers are praying for the churches, the missionary societies and the missionaries.

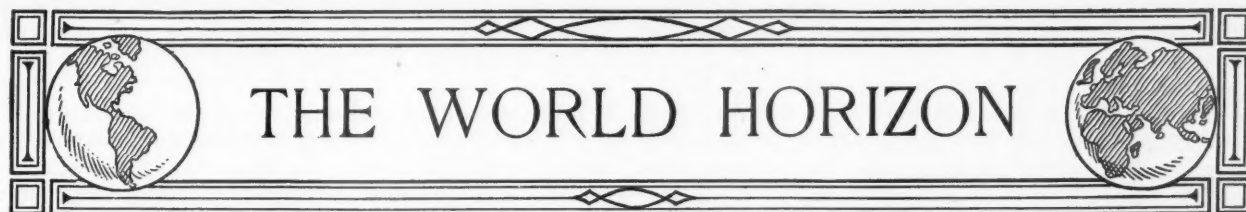
Aged people are more or less afflicted with sickness. Unless their resources are considerable, the cost of illness encroaches upon the funds required for the necessities of life. Thus worry takes the place of joy and still further depletes the strength. Few are able to imagine the peace of mind that has come to many of these worthy servants of Christ because of a small grant made by the Benefit Board. An aged minister writes, "It is with a very feeble strength that I pen my sincere and heartfelt thanks, for the material aid, which surely saves me from a sad fate. I am trustingly sending my application for another year, should I remain on earth so long. The extra help extended to me this past year was surely like Manna from Heaven for I have had much ill health being now in my seventy-second year. A Congregational minister who has long known me, said to me the other day, 'Surely God is caring for you.'"

Actual dependency, especially among our aged ministers, is often a condition of age. By dint of care some have saved enough to own a home, but few indeed have been able to save enough to support themselves through a long autumn of life. It is a marvel to those best informed how aged ministers and missionaries were able to get along before the Ministers and Missionaries Benefit Board was organized. Surely, they must often have gone unfed and without necessary clothing. Many of them even died rather than reveal their situation and surrender that choicest of all qualities to them—independence.

Since the denomination has changed its attitude in respect to its obligation to men who have given their lives to the church, and no longer deals with them merely on the basis of charity but in recognition of service, these poor but independent men come to the Board with sense of honor and reveal their need. One of them writes, "I assure you of the gratitude and deep appreciation of one of those who have given themselves to the service of the Kingdom and now are in the deepening shadows of the eventide of life, not only for the help given by the M. & M. Board that has so lightened their burdens and brightened their paths and without which most of us would have been dependent on charity, but also for the courtesy and kindness in which you have administered this sacred trust." Another facing the western horizon of life writes, "We do not know how we could get along without this grant. We have no other means of income except what we can make off our lot in this city. We work early and late with our little garden, little flock of hens and our five little milk goats raising for ourselves and what we can sell."

These characteristics of age set forth more plainly perhaps the field of endeavor of the Benefit Board and suggest the blessing it brings in its service on behalf of the denomination to these faithful servants of Christ.





THE WORLD HORIZON

The National Christian Council of Japan

The editorial from the *Japanese Times and Mail*, which we give as our leader on the editorial page, was called to our attention by Mr. G. S. Phelps, senior American secretary of the Y. M. C. A. in Japan, who is in this country for a brief rest, having come from attendance upon the conference of the National Christian Council of Japan with Dr. Mott. He said the significance of such an editorial, and of the conference at Kamakura, was beyond estimate. The latter made him feel as though he had witnessed a conference of the apostles. There were gathered indeed the modern apostles of the Japanese Christian Church. With a unity of spirit that fused into one body representatives of the most diverse ecclesiastical groups, there was made manifest in unwonted degree the presence of God, which revealed itself in two ways. First, there was a boldness and sincerity in facing up to the actual problems confronting the Christian Movement; and second, there was never a note of defeat. On the contrary there was a refreshing optimism as constructive measures were discussed for meeting the problems. Missionaries and Japanese leaders alike said the Kamakura Conference marked a turning point in the history of the church in Japan. Mr. Phelps was judging from his more than twenty years of experience in Christian work in Japan. He knew what it meant to see ultra radicals along social lines like Kagawa sit in harmonious planning with the more conservative leaders, all imbued with the single purpose to make Jesus Christ known and supreme as Saviour and Lord in the empire.

Extraordinary Interest and Openings

Mr. Phelps said Dr. Mott's visit was made the occasion of a most impressive demonstration of genuine interest in spiritual things on the part of Japanese officials, business men and leaders of thought in Tokyo. He did not make so much of the fact that Viscount Goto entertained Dr. and Mrs. Mott in his home during their stay in Tokyo, or that numerous dinners were given in their honor by such men of affairs as the Foreign Minister, Prince Tokugawa, Viscount Shibuzawa and Viscount Goto. This was not extraordinary, but what was extraordinary was the unfailing emphasis by these hosts upon the spiritual values which Dr. Mott represented, and their frank acknowledgment of Japan's need and desire for spiritual truth. As one great Japanese financier said to him: "Our diplomats have failed to solve the serious problem of international relationships, and we business men have failed, because we have not emphasized spiritual values. Only religion can prepare men's hearts to overcome the selfish interests of competitive trade."

He said the Y. M. C. A. in Japan is sharing the sense of mission and responsibility that characterizes the general Christian Movement. The student work is being pushed forward in the secondary cities. The Tokyo Association is rapidly nearing pre-earthquake efficiency. The newly opened building at Osaka will rank among the best in the world. In Nagoya the new building erected chiefly by local contributions is teeming with youth. The temporary quarters in

Yokohama are overflowing. While deep down the best friends of America in Japan feel sorely the racial affront put upon them by our immigration action, they are coming to recognize the source and to appreciate the strength of the sentiment represented by the Christian forces. They also differentiate Christianity from politics.

In closing, Mr. Phelps, who by the way is a Baptist, closely allied with our workers and work, said earnestly that he had never been so deeply conscious of unprecedented opportunities. He felt dazed by the possibilities of the situation in Japan. What may it not mean to the world, to the kingdom of God! The Japanese are yearning for the best that the world can offer. With a new expectancy many clear thinkers are turning to the teachings of the Prince of Peace. For example, one of the most influential statesmen has declared: "The problems of diplomacy, of commercial rivalry, of racial discrimination, all await for their solution the application of the principles of Jesus Christ."

A Chinese View of Chinese Affairs

A personal correspondent in Peking, a Chinese who spent four years as a student in this country, a man of trained mind and balanced judgment, thoroughly acquainted with his own country and its history and eager to aid in bringing peace and stable government to pass, sends a review of recent movements that will give our readers a background for whatever developments may come. It will be noted that, like the Chinese students generally, he has little confidence in Marshal Feng, but we give his opinion as that of one close at hand and reflecting public sentiment. The review follows, in the writer's own language:

"As to the Reds, they have made quite a big noise in Canton, but not much here (in Peking). You perhaps know that a certain Russian was welcomed in Canton as the foreign minister and the chief of the Red Army there. The result was that we Chinese are to suffer, but this the Cantonese are to blame for. A recent news has it, however, that the Russian was driven away from Canton. I hope it is a fact. As to the Reds in Peking, I think the Christian General is to be responsible, for he is alleged to have relation with the Soviet and he openly protects those self-named Bolsheviks. But I can tell you this much. Bolshevik ideas are not and can never be popular in China.

"I told you last time that both the Christian General (Feng) and Chang Tso Lin intended to send a circular dispatch to announce their retirement. Now as the situation has again changed, let me tell you the story from the beginning. After Wu-pei-fu's undeserved defeat by Feng and Chang more than a year ago, Chang had under his control the territory from Manchuria down to Shanghai, including the metropolitan area of Peking, while Feng had the northwestern provinces under him. At the beginning of last fall (1925) an allied force of southern provinces (provinces around the neighborhood of Shanghai) came up to drive Chang's troops from the south, with Wu as their invisible head. The result was that Chang's troops were actually driven away; and in order to

please Feng, Chang gave up Peking, and Feng's troops came in. *So now Chang lost the Southern provinces and the city of Peking.*

"A little later Feng had trouble with one of Chang's generals, who was stationed in Tientsin, and at the same time Chang had trouble with his own general near home. So for a time Chang's position seemed breaking down. But unfortunately Feng's troops were so poor that Feng defeated the Tientsin general and occupied Tientsin with unusually heavy loss. At the same time Chang defeated his own general near home. Had Feng defeated the Tientsin general a few days earlier, he could join Chang's rebellious general to defeat Chang. But it was too late.

"Although Feng had Peking and Tientsin now, he felt his forces were by no means superior to those of others. And as Chang and his generals were regathering their forces to launch a new attack upon Tientsin and Peking, he declared his retirement and intention to go abroad. Now Feng has really retired, but you know what he is doing. He is secretly joining hands with the Russians to deal with Chang, who is of course supported by the Japanese. Just now Chang is not in control of Peking and Tientsin, and Feng is not asserting much influence upon Peking government, so politicians are very active. But before long Chang may again entrench himself in Peking and Tientsin. What about Wu then?

"By the way, Chang defeated his rebellious general, who was in the time of rebelling allied with Feng, with the open support of the Japanese. So it means that the Japanese are behind Chang to press down Feng. But now a little incident in Manchuria is causing trouble between the Russians and Chang, so that means that the Russians are behind Feng to press down Chang. In a word, internally speaking, Feng and Chang are contending for supremacy; but internationally speaking, it is Russians and Japanese who are struggling for supremacy in Manchuria. Wu has long been in Central China, steadily gathering his influences, although he has not taken any active part so far. As Feng and Chang are now struggling in the North, Wu and some others are working slowly but surely towards the regaining of power. Maybe he will succeed ultimately. A man named Sun, who is now in Shanghai and has under his control the provinces around Shanghai, is also a very hopeful figure. He is echoing with Wu. *Sun is the man who drove Chang's troops away from the southern provinces.* Thanks to him!"

Editor's Note.—The latest news as we go to press shows that the civil war goes on between the forces of Wu, Feng and Chang. The changes are so rapid that they baffle accurate record. Of course it will be understood that our correspondent's strictures and charges referring to individuals are his own, and that he has the common Chinese view of whatever may involve Japan. Meanwhile, the situation at Peking was apparently improving; while ordinary life seems to flow along without much concern, so long as the people are not under gunfire or exposed to banditry.

Gandhi's Successor, an Indian Woman

Mahatma Gandhi has been succeeded as President of the Indian National Congress by Mrs. Sarojini Naidu, a Hindu poetess, the first woman to be elected to this high office. This is a wonderful event for the women of India, and she is hailed as India's Joan of Arc. Gandhi announces that he will retire from activity in Indian politics and devote himself to popularizing the "charka," or handloom for cotton spinning.

Interesting facts about the new leader of the Swaraj are given in the *New York Times Magazine* by W. G. Tinckom-

Fernandez. He says Mrs. Naidu was the darling of London's literary world in the nineties, when she was at the woman's College of Girton at Cambridge. Her poetical gift was much admired. In addition to her gift for correct and melodious English verse, Miss Chattopadhyaya, as she was then, appealed to Victorian England as the first high-born Brahmin girl to break the strict traditions of the veil and caste in seeking an English college education. Higher education for women was then a novelty, and for an Indian young woman a phenomenon. Born in 1870 at Hyderabad, the medieval capital of the powerful Mohammedan Nizam, she came of a distinguished Brahmin family. From her father, Dr. Agornath Chattopadhyaya, a versatile scholar, she had a rich training. Having attained her desire for an English education, she returned to India and plunged ardently into zenana reforms, enlightening the high-caste Hindu and Moslem women who are condemned to the seclusion of the "purdā" or veil. The Moslem Nizam supported her efforts to spread the benefits of education among the women of his vast dominion in the heart of India. After marriage she withdrew from these activities for a time to educate her sons and write poetry, but presently resumed her pioneer work with redoubled zeal.

When Gandhi rose to leadership in the years before the war Mrs. Naidu eagerly acknowledged him. After the war the Indian National Congress or Swaraj took on a radical character. Gandhi disapproved violence and Mrs. Naidu joined him in this stand, as an avowed pacifist or non-resistant, who believed in autonomy for India under the British aegis. She published two volumes of poems, which exploited the traditional life and religions of India and won much praise. She became absorbed in politics, however, under Gandhi's leadership. She joined him in his unfortunate compromise with the Ali Brothers, whose belligerency and revolutionary speeches finally landed them and Gandhi in prison in 1921. Gandhi was subsequently pardoned, and still retained his leadership. Mrs. Naidu remained as his lieutenant up to the Cawnpore Congress which elected her to follow him. She was a shy, gentle personality, simple in dress, with a classical, delicate face lighted by large, dark liquid eyes. She surprised everybody by her inaugural address, which included a violent appeal to the Swarajists to "form a national militia by voluntary conscription," and consider questions of naval, aerial and military training for defense purposes against further British domination. This was an entire reversion of her previous views, and makes her future course a problem. She heads a divided party, and what will happen now that Gandhi has been retired is matter of conjecture.

It is certain, however, that in Mrs. Naidu the Swarajists have chosen a dynamic figure that will appeal to the imagination of India's masses. She has a great advantage in belonging to the powerful Brahmin hierarchy, thus appealing to the orthodox Brahmins as well as to the socially depressed masses who loved Gandhi because he claimed equality and brotherhood for the despised pariahs. She is to the millions a spectacular figure, an Indian woman raised for the first time in history to political eminence. She also becomes a symbol for Indian women. In her the country sees a finished product, like Gandhi, of an Indian as well as an English culture, who prefers India's ancient culture, institutions and customs. More important still, whatever her political influence, her sex in the new role will do more for the emancipation of Indian women than any mandate of Gandhi could. Her power will not lie in military pronouncements, but in helping to free her Indian sisters from their age-old bondage, a cause to which she has in the past proved her devotion.

Board of Missionary Cooperation

A Budget Lesson from Bunyan

WE are without evidence that John Bunyan had in contemplation the way of church members with a denominational budget, but his account of Christian's ascent of the Hill Difficulty is full of suggestion for Baptists.

"I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and knees, because of the steepness of the place." Then, midway to the top, Christian discovers a pleasant arbor and resolves to take it easy for awhile, resting and reading his roll. "Thus pleasing himself awhile, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now as he was sleeping there came one to him and awakened him, saying, 'Go to the ant thou sluggard; consider her ways and be wise.' And with that Christian suddenly started up, and sped him on his way, and went apace to the top of the hill."

This is written in the time of year when Northern Baptists are accustomed, like Bunyan's Pilgrim, suddenly to wake up and begin a sprint for the top of the hill. There have been times when we did not reach the top. This year the indications are hopeful that we will, though it is unsafe to sound any trumpets until after the books are closed on April 30.

The Financial Situation

In nine months of the fiscal year—the period ending January 31—the Board of Missionary Cooperation had received from donation sources, for distribution to the organizations participating in the Unified Budget, the sum of \$2,686,029. This represents about two-thirds of the amount actually due from the churches at that time, and about 50.1% of the budget total for the year. We had, therefore, precisely three months in which to raise substantially half of the \$5,360,000 which the Northern Baptist Convention asked the churches to contribute in 1925-26. The exact amount which we have been busy, exceedingly busy indeed, in trying to get in between February 1st and May 1st, is \$2,673,971.

Having acquired a certain practice in this sort of thing, the denomination takes

it more calmly than one unacquainted with our ways might expect. Furthermore we entered the homestretch with the comforting thought that on January 31 last year we were still farther behind. Then, instead of having slightly less than half the budget to account for in three months, we had ahead of us the task of gathering in a sum equivalent to 57.7% of a budget larger by a million dollars than the one for the year now closing. If we do as well this time as we did a year ago—when we did not by any means put our best foot forward—we shall meet the missionary obligations which we assumed at the beginning of the year and balance our budget.

Progress in Cooperation

One deep satisfaction is assured to all who have at heart the development and increasing usefulness of the cooperative plan. The year is ending with our ranks consolidated as they have not been in many a day. That is, we have made a distinct gain in the effectiveness of the nation-wide chain of organizations which must function together in order to carry on under the cooperative program. Best of all, this has come about, not by the elaboration of machinery, but by an improvement in understanding and a better comprehension of the machinery which we already possess. The importance of what has been accomplished in the last twelve-month will become more apparent as time goes on.

A Gain for the Future

We will not know all about the year's finances until the usual reports are made up in May, but there has been an encouraging gain in the number of churches giving regularly one-twelfth of their quotas each month. The number has got to show a very much greater increase before we can fairly say that we are as attentive to our support of religion as to our material needs, but some, at least, have been to the ant and considered her ways.

There is Yet Time

Every pastor and denominational leader, every church member, ought to stand squarely to the issue and say, "What my church does should be the thing that I am willing the denomination

as a whole should do." If you really believe that we should carry the gospel into all the world, you will not be content to have yourself and your church apathetic bystanders while other Baptists do all the work. And if there remains a church where this idea has not penetrated, April is not too late to make certain that the full amount of its quota is promptly sent in, or if it has not a definite quota, to send in a missionary contribution anyhow.

The Brougher Meetings

Our people all over the country will sympathize with Dr. Brougher on learning of the death of his mother, who in her last hours besought him to continue his work and keep his appointments. We have had unanimously fine reports from the centers where he has spoken during the second period, telling of record audiences and enthusiasm. Everywhere he has had a unanimous vote pledging cooperation. In some states follow-up campaigns are being organized to carry the message and inspiration to sections not touched by the mass meetings.

Organizing Prayer Bands

Rev. William E. Hopkins, former missionary to the Telugus, writes that he is organizing prayer bands in the churches of California. The members agree to pray at a certain time every day for the success of Dr. Brougher's campaign and the whole denominational cause.

Mrs. Robinson, who is carrying on field work in the western states, reports that at the headquarters of the Northern California Convention they have instituted a daily prayer service from 11.45 until noon. Using *The Book of Remembrance* to guide their thoughts and petitions, the entire staff joins in prayer for Kingdom interests. Pastors and lay workers drop in whenever possible to take part in the service.

☆☆☆

AN AMERICAN ENCYCLOPAEDIA of Christianity has been started under the direction of the American Institute of Christianity, an interdenominational agency chartered "for the advancement of Christian knowledge." This work is being financed by groups of laymen in more than twenty cities and is expected to cost about \$600,000. A board of seven editors, more than 200 denominational counselors and 1,000 contributors comprise the major editorial staff for the Encyclopaedia.



HELPING HAND

Our Program This Month

Theme: Place of Women in the churches on the Mission field.

DEVOTIONAL SERVICE

Missionary Litany (Mrs Montgomery).

Paper: "Women of the Bible."

Hymn.

"Place of Women," by Mrs. Nathan R. Wood. (See page 221.)

Note: Helping Hand this month is devoted to the consideration of Woman's place in the church. In this day of changing emphasis this subject is of vital interest to women of Western lands as well as to their sisters of the East.

Overseas White Cross Service

The hospital in Udayagiri, Nellore, South India, is especially dear to the hearts of friends in New York District. A letter just received from Mrs. F. W. Stait will be of interest: "The White Cross packages so kindly sent by the churches mentioned in your letter reached us safely and were much appreciated. The articles are so beautifully made that we cannot but feel that those who did the work did it with hearts full of love, not only for Christ, but also for the poor and needy sufferers, who but for such help would be destitute, indeed.

"We are always in sore need of sheets and pillowcases. Comforters made from patchwork will do nicely. I only wish

that those who take the trouble to make the comforters could see the look of gratitude and relief on those poor faces so drawn with long continued agony. These comforters are put beneath the patient and should measure just the size of a single bed, having tapes at the corners to tie snugly around the legs of the bed.

"We have had a blessed year of getting in the people from the villages far and near. Mr. Stait has just closed his five days of special Bible Study, a blessed plan that he has carried on for years, teaching the preachers and teachers and sending them back to their villages full of Christ's truths to tell the new converts in the quiet evenings after the day's work is done, and all gather for prayer and teaching."

Here and There

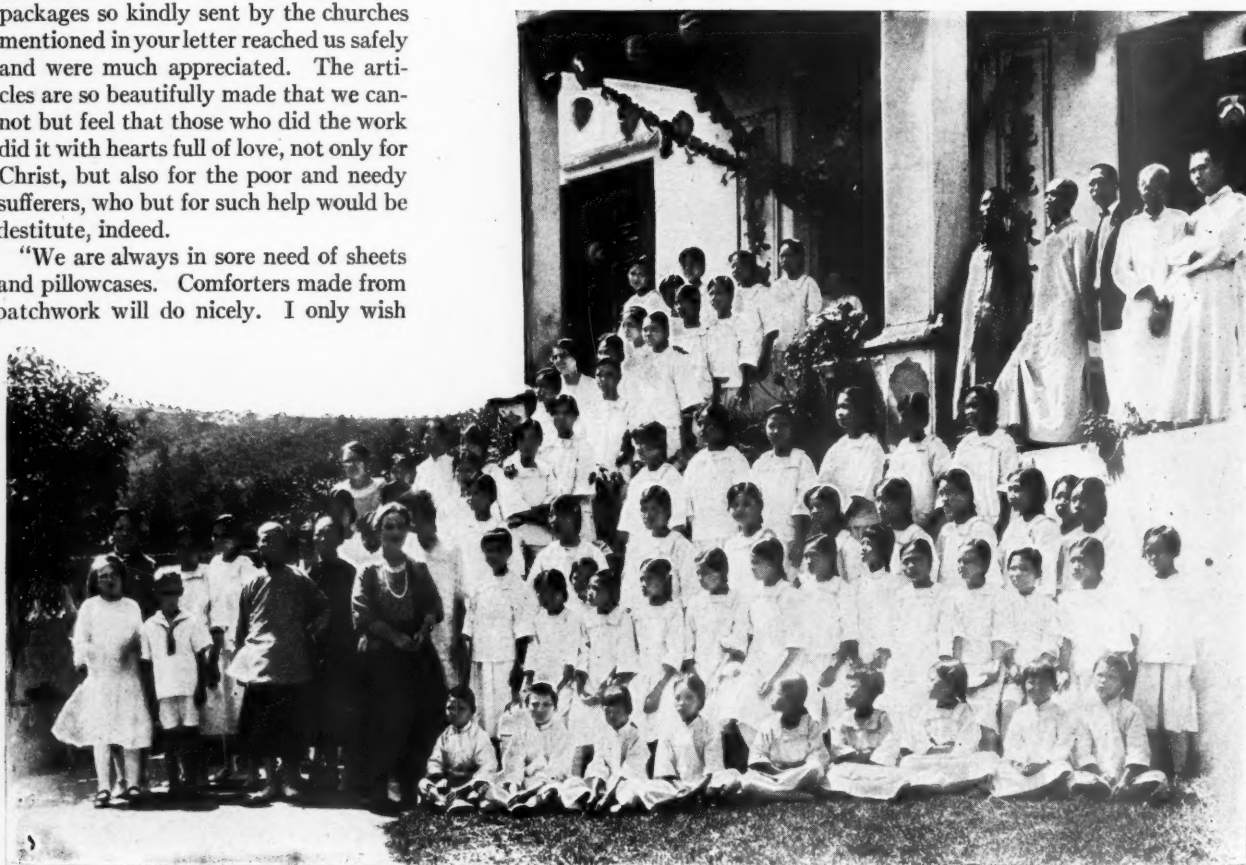
A letter recently received from Florence Skevington speaks about the Book Club which the missionaries in Chengtu,

West China, have formed in order to help them keep in touch with what people are reading and thinking in the home land. Each member agrees either to give some new book or to pay five dollars every year. This circulating library held its annual meeting lately, at which time Gladys Skevington gave a book review. They now have two hundred volumes in their library. Why not let each one who reads this contribute one recent book to their store. One friend has already sent the wonderful new collection of *Everyland Stories*, entitled, *Never Again*. These are stories meant to encourage peace and world friendship. They can be procured at our National headquarters.

Japanese Schoolgirls Tell of Their First Impressions

"I had never been in a Christian school so was a little surprised when I entered this one. I had neither heard of Christ nor learned about the Bible in my native country, but in Tokyo I had a chance to know about them a little and wanted to know about them more, so I was very glad to find two Bible hours a week on my timetable."

"When I entered this school all things seemed wonderful because different from



STUDENTS AND TEACHERS OF THE KWONG YIT GIRLS' SCHOOL AT KAYING, SOUTH CHINA

everything in my previous school, and one thing has left a deep impression on my memory. That is about the worship. It seemed wonderful to pray to God, sing the hymns and read the Bible. I did not know that Christians did these things when they praise Him because I had never gone to church in my childhood except on Christmas day to see the games."

A Change in Personnel

The Woman's American Baptist Foreign Mission Society announces a change of personnel in its administrative department. Because of continued ill health, Mrs. L. P. Bishop has been obliged to resign from the active office administration and Miss Janet McKay has become the administrative secretary of the Society. Mrs. Bishop, however, will not sever her connection with the Society but will continue as secretary for literature and publicity. She will also complete the fiscal year as the Woman's Society's Secretary for the Lone Star Fund, working as before in cooperation with Dr. Lerrigo of the General Society. Mrs. Bishop has brought devotion, experience, a thorough grasp of denominational affairs and remarkable administrative ability to her task and leaves the work of the home base thoroughly organized in the hands of experienced workers whom she has trained. Every member of the Board holds Mrs. Bishop in the highest regard for her consecrated and efficient service and greatly regrets the necessity of her laying down a part of the responsibility she has so gracefully and successfully borne.

Miss McKay brings to her new work enthusiasm and executive ability. She has had unusually good preparation for her difficult task, as she is a graduate of the Baptist Institute and has served the denomination as a field worker of the Institute and as an associate in the Baptist City Mission work in Philadelphia. Miss McKay comes to us from an important position in the Public Education and Child Labor Association of Pennsylvania. She will be a valuable addition to the staff at Headquarters.—*Edith G. Estey*, Clerk of the Board of Managers.

New Publications

Be sure to send to headquarters for the new publications just coming from the press, a Pageant on Bible and Missions, written by Mrs. Thomas of California, which you will all want right away. The title is *Therefore Pray*. In the special emphasis on Evangelism at this time, you will find enjoyable reading in *Jungle Schools in Burma*, written by our Missionary, Rev. O. H. Sisson. There is also ready an illustrated booklet, *Ningpo Candles*, written by Miss Viola Hill of China. You cannot afford to miss any of these. And do not forget *Answered Prayers in the Orient*. This packet will aid you in your study of Prayer and Missions. Our Work in the Orient is a necessity, as it furnishes you illustrative material for all kinds of programs. The Literature Department, 276 Fifth Avenue, New York City, cooperates in the publication of our special leaflets and is prepared to fill orders promptly.

to 1909. That year marked the merging of the Woman's Baptist Home Mission Society with headquarters in Chicago and the Society in Boston. Then Mrs. Coleman was elected first vice-president and served in that capacity until four years ago when she was chosen president. Mrs. Coleman's name is listed among the trustees of Gordon and Spelman Colleges, while her own district and local Baptist organizations have been under her guidance. Her contact with the larger denominational plans has been broad, as she has served for two years as vice-chairman of the Administrative Committee of the General Board of Promotion and of the Board of Missionary Cooperation.

Convention Forecasts

Already plans are in progress for having a part of the Golden Anniversary Exhibit at the Washington Convention. Models of Mather School, Spelman College, Rankin Christian Center, and of the Hopi Indian Station are completed and will appear in the exhibit room. It is planned to have some person from each field on hand to explain the model and tell visitors about the work.

Home Mission Sing-Songs are expected to make themselves heard at Washington. The Golden Anniversary Hymnal, *Songs of Joy*, is to be ready in time for the Convention. It is hoped that Mrs. George H. Swift, chairman of the Hymnal Committee, will be there to lead group singing. The book contains a song from each district besides many new and original ones. It will sell for 15c a copy.

The historical volume is also expected to make its appearance. Written by Mrs. Orrin R. Judd, it will give both a forward look and review of the work of the Woman's Home Mission Society during its first fifty years. *Fifty Golden Years* will be available at 60c for the paper edition and \$1 for the cloth.

An excellent foundation for next year's program work will be the \$1 combination of *Fifty Golden Years*, the *Songs of Joy*, and *From Ocean to Ocean*.

Apt Anniversary Accessories

STEREOPTICON PICTURES

(These may be secured from nearest Depository or 276 Fifth Avenue, New York City)

Fifty Years of Fruitful Yesterdays shows the history of the Woman's Home Mission Society besides giving interesting points about the work now being done.

Helping Esteranza Candela To Become an American and *Immigrants All are Christian* Americanization lectures showing how the department reaches out to the foreign-speaking peoples. Prove to your-



TIDINGS

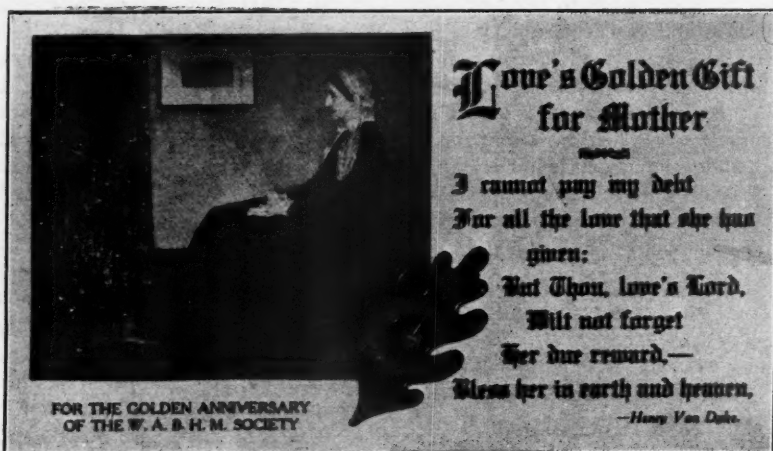
Changes on the Field

The resignation of Helen A. Wainwright, who has been headworker at Brooks House of Christian Service, Hammond, Indiana, has been accepted. She is to take a secretarial position at the state capitol in Phoenix, Arizona. M. Ruth Sloman, missionary at East Youngstown, Ohio. Frances Broome, Trenton Neighborhood House, Buffalo, and Albertine D. Bischoff, First Spanish Baptist Church of New York City, have been granted leaves of absence because of ill health and for study. Helen Tenhaven has been transferred from Omaha to South Chicago Neighborhood House, while Mrs. George B. McKee will take

her position at Fellowship House in Omaha.

Forty Years of Service

At the February meeting of the Board of Managers, fitting tribute was paid to Mrs. George W. Coleman, president. On that day Mrs. Coleman completed forty years of devoted Christian service to the Baptist denomination and particularly to Home Mission forces. Forty years ago her official connection with the work began when she was elected a member of the executive board of the Woman's American Baptist Home Mission Society, whose headquarters were in Boston. She served this Society as president from 1890



MOTHER'S DAY CARD DEVISED BY THE WOMAN'S COMMITTEE OF NEW JERSEY

self that this work is worth a \$25 endowment as planned by the Golden Anniversary Fund.

The Lord's Children is a new lecture on the orphanages at Bacone, San Francisco and Wood Island, Alaska. Here are some of the newest pictures from Kodiak Orphanage which will make you realize the real need of these children.

Centers of Christian Fellowship is the story of the Christian Center. This is the kind of work which wants to be carried on by the Golden Projects for Judson, West End Community House, and the Mexican Christian Center at Phoenix, Arizona.

LITERATURE

(Secured from 276 Fifth Avenue, New York City)

Pageants, The Planting of the Tree, The Golden Opportunity, 5c each; *The Book of Golden Projects, Echoes-Tidings, The Leaves of the Tree, Consequences*, 2c; *Judson Neighborhood House*, 5c; *Baptist Ground in Alaska*, 2c; *The Stranger Within the Gates*, 5c.

PUBLICITY MATERIAL

Golden Opportunity Posters.
Place-cards, stickers.
Gold leaf stickers at 16c per 100.

New Christian Americanization Head

Mrs. Edwin H. Kinney has been appointed secretary of the Christian Americanization Department. She will fill the important role of directing the staff of twelve Christian Americanization missionaries who have been under Miss Alice W. S. Brimson's leadership. Mrs. Kinney has been doing Christian Americanization work during the last two years as she has been enlisting church women of West Central and Rocky Mountain Districts. With previous training in the schools of Grand Junction and Denison University, she is admirably fitted for her new task.

High Spots at West End

"We've had an incredible number at Sunday school here at the West End Community House in Boston lately. At the Italian Sunday school there has been an average of 142 so far this month. The highest we ever went before on a single Sunday was 127, and yesterday 159 were present against 75 last year. We did not attempt having classes but had the story told from the platform. When it was all over I felt I really knew what it meant to be tired."

We also reached high-water mark at Russian Sunday school, with 54 present. We are trying for 50 this year. I know a great deal of the gain is the "Merry Christmas" crowd, but nevertheless we have been making steady progress in that school. Wonderful opportunity, isn't it? There were surely 428 who passed through our doors last week. If we sow the seed faithfully, how far that may reach. The new building is going to help more than any one knows."—*Frances P. Campbell.*

Christmas Cheer in Cleveland

Christmas Eve the door bell rang. On opening the door a boy and girl entered. Without the usual greeting the boy said, "We heard about this place and we came to get some Christmas presents." In taking the record we found that there were seven children in the family, the eldest 17 and the youngest 9 months. We told them to return home and we would follow and talk to the mother. We found a wonderful Christian woman. She explained that the father earned \$25 a week, but \$35 a month went for house rent so she could not make things go. There was nothing left for clothes. In the course of the conversation she said, "I always pray and God answers." Another time she said her husband never left the house in the morning without the

family prayer. This was startling, for the family altar almost seems a thing of the past here. Of course we were glad to give her a box for the children. Three other families came for aid. One woman whose husband had deserted her said her babies would have no Christmas. We supplied her with some useful articles as well as toys for the children.

You should have seen us fitting waists, dresses, shoes, coats on children, men and women, the past week. Waists were given to 26 boys, dresses to 16 girls, toys to 42 little children. We gave coats, dresses, stockings, shoes to 14 men and women. One nice suit was sent in, so when we learned that an old colored preacher near us had no suit to wear, we sent it to him. I wish you could have heard him thanking the Center for the gift. These useful gifts came from the White Cross which helped to serve these poor people at a time when they needed us most. Perhaps you wonder why we are called upon for aid by so many people. Unless you have been in the city a year, the Associated Charities do not help you under any circumstances. There are hundreds here already, and still they come from various points in the South. You can see the opportunity the Center has to help. We thank God for the faithful women of the White Cross Service.

Much of what is called "social service" work in Cleveland which of course has an altruistic quality of noble sort, falls short of the ideal of Jesus Christ in one vital respect; it lacks the spiritual value which can be obtained only by a real and controlling consciousness of God. The Center stresses this fact and therefore stands out distinctly from all other agencies in the city. Certainly there can be no definite or permanent uplift of these people apart from God, through Jesus Christ.

All the perplexing problems here in this city can be traced directly to the demoralizing influence of the home. The majority of the Negroes are weakened by the conditions in which they live. In this way they become liabilities instead of assets to the community. Hundreds are living in the rear of pool-rooms, dark alleys, next door to disreputable houses, and it is a wonder to me that they do as well as they do. To my mind the only hope for the well being of our poor people is in the improved social conscience and activity of our Negro churches, and in the development of an acute moral sensitiveness on the part of those who profit by the labor of our people. Christ in every home is the solution.—*Mrs. Mattie G. Anderson.*



THE FAR LANDS

A Happy Day

DEDICATING THEIR FIRST CHURCH

The Telugu Christians of Mergui, Burma, had long been wanting a church building of their own. Finally, through a loan, they were able to proceed with the erection of their first church. Rev. W. G. Evans attended the dedication exercises last October and thus describes the happy day he spent there:

"We began the day and the dedicatory services of the church, by having a short devotional meeting, and then adjourned to a lake nearby where I had the privilege of baptizing five Telugu men. To me this was a very impressive way of dedicating the new church and I wish you could have been present to see and hear for yourself. As the Telugu Christians marched back to the church, singing their religious hymns, they showed very clearly how happy they were because they were able to have their own church building at last. They had been renting from a non-Christian Burman for some time previous, and this had not been at all satisfactory, in fact at times it had been very unpleasant. All is changed now!

"Shortly after the baptismal service, we had our Communion Service. We were joined by our Karen Christians and this was a very delightful service indeed. To see so many Indians and Karens who had responded to the invitation of our Lord and Saviour Jesus Christ, and to see what a remarkable change this makes in the lives of the natives of India or Burma, was in itself a sight really worth while. This truly added to the impressiveness of the dedicatory services, and we were all very grateful to God for all that He has done for us.

"At 4 o'clock in the afternoon we had an open meeting. At this service our Karen Christians joined us again and also the Chinese M. E. Church and the pastor of Mergui, as well as some of our Anglican friends, including a padre from Rangoon who was in Mergui for a few days. We also had the honor of having with us Mr. and Mrs. J. J. Anderson. Mr. Anderson is the Commissioner of Tenasserim Division with headquarters in Moulmein, but he was in Mergui on official business, and readily consented to come to the service and speak a few words to us. He gave us a very helpful and encouraging address, and the Indian people were proud to have

this high Government official present at their church dedication. (I should think Mr. Anderson's position would correspond to that of Governor of one of our States.) The Deputy Commissioner of Mergui District was also present. Of course this was another delightful service, and when all was over we were a very tired but a very happy people. It certainly was a great day for our Telugu Christians in Mergui.

"Sometimes one feels as if nothing much is being accomplished as we work so hard out here, but a day like last Sunday makes up for the rest, and we see something of the worthwhileness of missionary work."

Foreign Missionary Record

SAILED

From Seattle, February 3, on the *President Jefferson*, Rev. George E. Whitman, for South China.

From Vancouver, February 6, on the *Empress of Asia*, Rev. A. J. Weeks, for Burma.

From San Francisco, February 6, on the *President Wilson*, Rev. and Mrs. H. W. Munger, for the Philippines.

From San Francisco, February 6, on the *President Wilson*, Dr. and Mrs. A. F. Groesbeck, for South China.

From New York, February 6, on the *Ausonia*, Dr. Lena M. English, for South India.

ARRIVED

Rev. and Mrs. A. G. Adams of Kiating, West China, in Seattle, on December 19.

Miss E. M. Stever of Gauhati, Assam, in New York, on November 30.

Miss Anna M. Hagquist of Ntondo, Belgian Congo, in New York on January 27.

Miss Julia E. Bent of Madras, South India, in New York on December 21.

BORN

To Rev. and Mrs. H. F. Myers of Maymyo, Burma, a daughter, January 29.

A Great Awakening

In the last quarter of the past year, a remarkable religious awakening took place in Iloilo. For many weeks before the meetings were held, the workers were studying and praying. There were prayer meetings every morning from six to seven o'clock in Doane Hall. Rev. R. C. Thomas writes of the great interest that was aroused and the fine results that were attained. "The meetings were held for thirteen days—the first week in Doane Hall and the second in Iloilo Chapel in Iloilo, in cooperation with the Presbyterians. A novel method was used. Meetings were held at the regular time of school sessions, four in morning and four in afternoon, with platform meetings also. Hundreds and hundreds came and the reports give about 1,100 who signed slips declaring their desire to join the Protestant church. About half of these said

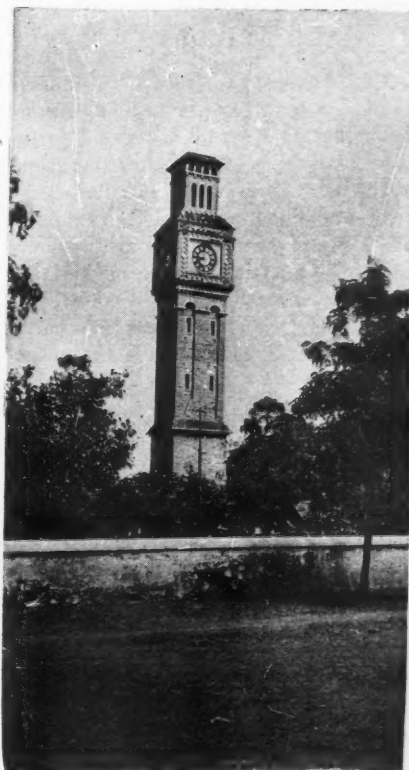
they were ready to join now. Of course many will be held back by parents, but before Christmas vacation began 106 were baptized at Doane Hall. We hope for many more when the students return. The last four, of over forty, in our Nurses' Training School also accepted Christ at this time.

"But it was not the numbers alone that cheered our hearts. It was the spirit manifested both by the hearers and our workers. There was splendid team work and such perseverance in following up the converts as we have not seen before."

Student Evangelists

During the past year, six evangelistic campaigns have been carried on by Christian college students going out from Rangoon. Thirty-one different students took part. They made careful preparation before setting out, with prayer and Bible study. "Sin," "Salvation" and "Faith" were the chief topics of their study.

In the various places visited, workers' classes were taught by these students, evangelistic services were conducted by them, and they gave their own experiential testimonies, which sometimes were the first words ever to reach their hearers concerning the Christian gospel. Of very



THE PUBLIC CLOCK TOWER OPPOSITE THE BAPTIST MISSION AT SECUNDERABAD, SOUTH INDIA

great value was the personal work done between services by members of the band, pastors and Christian teachers in the villages. In one place three mature Burman men were won in this way, later giving public declaration of their faith. At Mandalay, conferences were held with day scholars in the schools. It was intended that these conversations help in decisions about educational matters, but the students themselves brought up questions about hindrances to the acceptance of the Christian faith. There was an especially impressive prayer meeting at Tougoo where, in the simple service of prayer and song, the new recruits gave evidence of their earnestness.

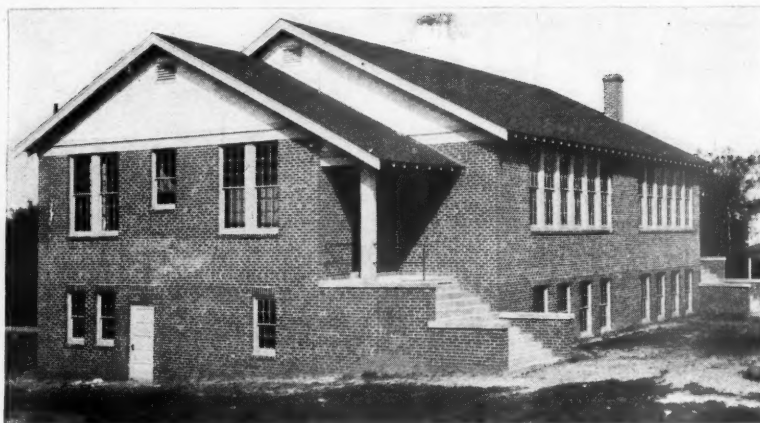
The Christian College students of Rangoon found this experience a very happy one and, through their efforts, 134 were "brought to public decision to accept Christ."

Off the Government Road in Assam

Following a buffalo cart from late afternoon until past midnight, at the rate of "a little more than two miles an hour," with the dust four or five inches thick most of the way, has been one of the experiences of Rev. A. E. Stephen during the missionary tour which he has been making among the villages that lie from $4\frac{1}{2}$ to 15 miles out of Boko.

This center is itself 37 miles from Gauhati and may be reached by motor truck. On Saturdays from two to three thousand people gather for a few hours in its market place, and here the evangelist Johorsing, at one time a servant in the Stephen household, preaches the gospel of Christ. "He was our cook for several years and while doing this work studied his New Testament, and while I was thinking of asking him if he had any desire to preach Christ to the non-Christians, he told Mrs. Stephen that he was very anxious to preach the gospel. This I recognized as of the Lord, and set him free to do the work of the Lord. He has been doing evangelistic work for three years now, and he seems as zealous as he was the first three months. He works alone (yet not alone) and seems to be very happy and always smiling." He takes Gospels and medicines into the market, spreads them on a paper in front of him, and preaches to the crowds.

Boko was Mr. Stephen's last contact with the government road. In setting off for the far villages he took supplies enough to last from six to eight weeks, "such as tea, sugar, potatoes, onions, milk, biscuits, spoons, knives, forks, clothes, books, ink and pen, bedding, medicines, etc." There are no shops in



PRACTICE SCHOOL AT BENEDICT COLLEGE, COLUMBIA, S. C.
(See Page 682 of December)

the villages. "If one forgets anything he has to blame himself and remember what the great evangelistic apostle said: 'In whatsoever state I am, I am content.'"

The village of Agreng was reached after "precipitous climbing and nearly two hours of it." But once there, warm-hearted Christians are to be found, an evangelist whose work is fruitful, and a school which is making good progress.

The difficult thing is to find men suitable for leadership. The village pastor has a hard position to fill; he must be able to bear many things and be ready to settle endless disputes. In view of this there is added charm to the picture which Mr. Stephen gives of one village pastor. "He is a man of character although not of

education. He has been pastor for nearly six years (quite a record for pastors in Kamrup) and the people seem to have great respect for him. He is very quiet and humble. I have never heard him preach or teach. He always carries his Bible, hymn book and several other books tied up in a large napkin. He baptizes and conducts the Lord's Supper. Other churches which have no pastor invite him to baptize those whom they have examined and recommended for baptism."

Over twenty villages were visited in the first stage of Mr. Stephen's journey. His work among them would include preaching, teaching, visiting, baptizing, settling disputes and inspecting schools.



THE HOME LAND

Christmas at Saddle Mountain

BY REV. AND MRS. G. W. HICKS

During the pleasant sunny weather preceding Christmas, 1925, preparations began to be made. Wood was hauled from timber ten or twelve away; feed for teams brought; old camp fences repaired; grounds cleared off; tents put up; furniture, cooking utensils and bedding, installed; and everything needful for health and comfort for a week's camp included.

On Tuesday, December 22, the people came to occupy their temporary abodes, anticipating a happy Christmas celebration. Outside the fence, on three sides of the church yard, the white canvas tents stood lined up, and the usual activities and noise consequent upon such occasions were much in evidence. Little boys wrestled, ran foot races, played ball, and what not; while the girls amused and

entertained themselves with their games in their own ways. During the days the beef committee would go out and butcher the yearlings pledged one year ago for this gathering, so the camp was kept well supplied with fresh, clean meat. They never failed to give the missionary a choice tenderloin, or other piece of good roast.

Special meetings began on the evening of the 22nd, and continued until Monday, the 28th. Brother Sherman Chadleson came over from Elk Creek Mission, and rendered valuable help in his deeply spiritual talks and Bible lessons. Forenoon and evening services were well attended. On Christmas day many went forward for prayers, and two accepted Christ as their Saviour—Ina Botone and Hattie Hompay. It was a pleasant sunny day, and we all went over to Odlepaws'

big spring branch, a clear little mountain rill half a mile from the Mission. The girls were brave going down into the chilly waters, but a roaring wood fire on the bank soon had them warm. No, we have no baptistry as you have in your churches. I wish we had. Early after dinner the tree committee put the cedar up, and decorated the room. Gifts began coming in and kept coming.

The enrolment committee was very busy till after dark. Then our service opened. After a few songs, some in Kiowa, a prayer or two, the pastor told the old, new story again about the Bethlehem child, angels and shepherds, the star and wise men. Cecil Horse, Walter Kokome, Thomas Auch and Horace Quoetone were the special ones to see that all received their gifts, and they soon got busy distributing them. The supreme moment of fond anticipation had come. All over the house was being heard the loud glad "aho, thank you." Little hands trembled with eagerness; little faces were wild with excitement; and little hearts were thumping with happiness. Apparently some big ones were too. A bedlam of noises. It was their time, so we just let them enjoy it.

On the following evening and Sunday also, we had two of the best young people's meetings I ever attended among the Indians. Without any prearranged program to follow, we just sang heartily for a while. Miss Ruth Hicks, principal

of the English Department in Tucumcari High School, New Mexico, was home for the holidays, and led in the music. Then I called for impromptu speeches. Mr. Richard Aitson, a senior in Ottawa University, Kansas, son of the late Rev. Lucius Aitson, former pastor of Saddle Mountain Church, spoke first on his school days at Bacone and Ottawa, and his future plans. It was a very good speech and well received. He was followed by Miss Hicks, who told them about her school work in Kansas and in New Mexico, putting a lot of pep into our young hopefuls. This was another fine talk. When she finished, Cecil Horse said, "I wish I was where you are in learning." Prett Tonema, son of our senior deacon, made a brave effort. Mr. Albert Horse, one of my interpreters, fairly brought down the house several times with his quaint remarks. And such hand clapping after each speaker all through the evening! Sunday evening the young people sang. The pastor then told Bible stories, encouraging them to take Jesus with them into the new year. Many stood asking for prayer. Deacon Gotay prayed for these. Next day all broke camp and went to their homes. All kinds of thanks to every one of you who helped with our Christmas.

New Mexican Baptist Church

On the evening of January 12, 1926, the congregation which for more than five years has been known as the Mexican

Baptist Mission of Pueblo, Colorado, meeting in the Baptist Christian Center, under the leadership of their new pastor, Rev. Silvano R. Garcia, in the presence of an assembly of American and Mexican friends, was organized into the First Mexican Baptist Church of Pueblo by a representative council. A brief history of the Mission, showing the faithful efforts and progress of the work, was given by Mr. J. W. Acuff, president of the Pueblo Baptist City Union, and interpreted in Spanish by Dr. A. Jimenez, one of the former pastors, now pastor of the First Mexican Church of Denver. He also preached the sermon, an inspiring and helpful message. Words of advice to the new church were given by Rev. R. A. Tolosa, pastor of the First Mexican Church of La Junta. Fine musical numbers were interspersed in the program, including two choruses rendered by the young people of the Mexican Church. This work is full of promise.

NOTE

Helping Hand is conducted by Mrs. L. J. P. Bishop; *Tidings* by Miss Miriam Davis; *Around the Conference Table* by Miss Ina E. Burton; *Department of Missionary Education* by Rev. William A. Hill; *Royal Ambassadors* by the Department of Missionary Education; *World Wide Guild* by Miss Alma J. Noble; *Children's World Crusade* by Miss Mary J. Noble. The address of the Misses Noble is 218 Lancaster Ave., Buffalo, N. Y.



AT THE ORGANIZATION OF THE FIRST MEXICAN BAPTIST CHURCH AT PUEBLO, COLORADO

Around the Conference Table

Annual Meetings

The Annual Meeting of the Board of Managers of The Woman's American Baptist Foreign Mission Society and the Meeting of the Board of Managers of the Woman's American Baptist Home Mission Society will be held at headquarters in New York, the week preceding the Northern Baptist Convention. This plan has been decided upon in order that the Board members throughout the country may visit headquarters and in the interests of economy.

Attention!

OFFICERS OF WOMAN'S DISTRICT, STATE, AND ASSOCIATIONAL ORGANIZATIONS

A revision of the booklet, "Woman's Work in the Denomination," has just come from the press. The new title is "Outline of Cooperative Woman's Work in the Denomination." It is issued jointly by the two national Woman's Societies and the Department of Missionary Education.

Among other important regulations for officers will be found the following: Responsibilities and duties of district, state and association officers, the personnel of boards of these organizations, the method of appointment of certain officers and an outline of work carried by the planning committee in each society.

These books are not prepared for general distribution, as they are of importance mainly to officers, but they can be secured by any Baptist, upon request, from the National Boards or from the nearest Literature Bureau. Every officer in District, State and Association should have one copy.

Early Morning Prayer

Watch and Pray. Matt. 26:41.

Listen to the word. It is from the Garden of Gethsemane where our Lord kneels in an agony of prayer, while the disciples, the three most trusted, most depended upon, sleep. He is alone, until again He speaks: "The hour is at hand, and the Son of Man is betrayed into the hands of sinners." For the redemption of the world for which He went to the Cross He had sent His disciples into the world today. To us He says, "Watch and pray." Are we asleep? Will we wake up too late to proclaim His love to our

generation? Oh, fatal step for us and for the world!

There came unto Him a woman having an alabaster cruse. Matt. 26:7.

The fragrance of a woman's gift fills the world through all generations. Let us pray that such may be our gift to Him. Our choicest ones are pouring out their lives on home and foreign fields. The rest of us may give of our money. What is the record?

Our churches, two-thirds of whose membership are women, did not contribute until November 1st that which was due August 1st. The Baptist conscience slept all summer, while King's Daughters were agonizing alone. Shall it be so next year?

Let us pray that the women in every district will assume personal and definite responsibility for securing regular monthly payments of one-twelfth of the quota from the churches of the Northern Baptist Convention.

Above all, let our united prayer be that we too may break the alabaster box and fill the world with the sweet fragrance of our worship and adoration.

(Space will be reserved each month for requests for prayer and for outstanding answers to prayer. You are invited to co-operate in making this a helpful part of this section.)

Our Responsibility

It has been said that when Baptist women were alone responsible for securing the budgets of their beloved Home and Foreign Mission Societies, they would walk a mile to get a promised dime, they would spend the month of April earnestly seeking the last gifts needed to close the missionary year without a debt, and on April 30 there was no sleep to be thought of until by midnight the whole budget was assured and the telegram of victory from a state officer could be sent to the national treasurers.

THE SAME ZEAL IS NEEDED IN APRIL
OF 1926

Missionaries working under the appointment of seven National Societies and Boards, thirty-six State Conventions and fifteen Standard City Mission Societies, are hoping and praying that the entire budget may be secured in order that the word *retrench* may not be spoken next year.

The Point of View

"What! Another mite box?" in petulant tones

Remarked Mrs. Montgomery Madison Jones.

"I'm very sure if they managed better, They'd not have to send out this kind of a letter.

I am sure we have given quite all that we're able.

Oh well! I suppose it can stay on the table."

And then she went merrily off down town

To purchase a love of a new dinner gown.

(While the poor little mite box sadly sighed,

"I'm afraid I'll be terribly empty inside"—

And it was.)

"Self-Denial box?" in pleasant tones

Said Mrs. Thomas Henry Jones.

"Let's fill it full. I'm sure we'll be able If we keep it right here on the living-room table.

I suppose if we'd done our duty before, They would not have had to ask for more."

And then she slipped in with a murmured prayer

The price of the dress she had hoped to wear.

("Dear me," said her mite box, glowing with pride,

"I do feel so very contented inside"—

And it did.)

Dear reader: What is your point of view, And which kind of a Mrs. Jones are you? Secure in the loving Father's care, With His needy ones will you gladly share?

The Saviour speaks so tenderly: "Deny thyself and follow Me!"

—Rachel Geddes Smith.

Clippings from Letters

"An obsolete notion has prevailed that interest in missionary work was an optional matter, but happily it is being overcome by the Every Member Plan."

"The early morning prayer brings my dear Christian sisters vividly before me. May the answered prayers bring much fruitage in the Master's Kingdom!"

"I tried to lay emphasis upon the responsibility of the women for seeing that the moneys from the churches are sent in every month."

"I liked the idea Dr. Brougher urged, 'Every one in the church doing at least one thing well.'"

Federation of Woman's Boards of Foreign Missions

At the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America held in Atlantic City, January 9-12, were strong delegations from the majority of its forty-four Boards and Societies. Outstanding women assembled to discuss the missionary enterprise in its relation to world peace, interracial relationships, present situation in China, and industrialism as it affects the work for women and children.

The program made the delegates face their responsibilities in the new and changing order. The quiet Retreat on Sunday morning brought a vital experience felt throughout the conference, and a sense of individual responsibility to live the "Jesus Way of Life." The service included a period of prayer built up from the Scriptures; self-examination and confession; meditation centering in a remembrance of God the Father; a litany of remembrance of Jesus Christ; an examination of His habits of prayer; selection from St. Paul's prayers for the early church and his benediction. The devotional periods at the close of each session were closely fitted into the discussion themes, giving Christ's interpretation of the questions discussed.

MISSIONS AND WORLD PEACE

The first topic, "The Missionary Enterprise in Relation to World Peace," brought home the fact that the responsibility of Christians is not alone to take the message of salvation to individuals but to Christianize all human relationships. The women of 29 nations have now been given the franchise. Peace is an adventure of faith. We may have peace if we want it. We must demobilize the mind of the world for war and mobilize for peace. Thus a terrible challenge has been given to the Christian Church. The following recommendations were adopted: (1) That we promote the study of books on peace and international relationships; (2) that we seek to create public opinion and to develop a will to peace; (3) that we practise international friendship; (4) that we urge Christian women to train the boys and girls to a program of peace and world friendships; (5) that we protest against military drill in schools and colleges; (6) that Christian women use the right of suffrage intelligently and faithfully.

PRESENT SITUATION IN CHINA

The discussion brought out the salient elements of the situation: The unequal

treaties that grant extraterritoriality, tariff supervision; special privileges to missionaries ("toleration clauses"); territorial and commercial exploitation; student movement; development of a new national consciousness; industrial situation. The day has come for a new attitude towards China of respect, based on knowledge. The church should lead in bringing about this attitude. The success and growth of missionary effort and the development of the National Church have resulted in the need to face such new questions as: joint administration by nationals and missionaries, including the location of workers, and the spending of money from North America; the guarding of the new position of women as responsibility is increasingly transferred to the National Church; the influence of students, both those returning from America and those educated in China.

Recommendations adopted: (1) That Christians lead in assuming a new and sympathetic attitude toward China; (2) that we study new books on this new situation; (3) that we seek to promote a proper public opinion in regard to revising the unequal treaties; (4) that we recognize and respect the awakening national consciousness.

INDUSTRIALISM

The subject of Industrial Relations was recognized as one of major importance to all Mission Boards in this new day of changing emphasis. Has the Church in China clearer vision and more courage than the Church at home? We were challenged as we heard of the splendid position taken by the National Christian Council in China (May, 1922) when it faced and accepted its responsibility to conserve human values in the rapid growth of industrialism there. The story of the struggle to translate into action the determination to protect the little children under twelve from the deadening effects of work carried on during long hours, and night shifts, with no regular rest days and constant danger from insufficiently guarded machinery, deeply moved the Conference. Impressive facts were presented by missionaries engaged in mission industries, who showed that these industries offer large opportunities for service for Christ in making easier the approach to the people with the gospel; in improving their economic conditions; in developing the desire for better home conditions; in

expressing the love of Christ toward those bearing the burden of poverty wherever they may live.

Recommendations adopted: (1) That there be a program of education to enlighten the Christian public, especially the church membership at the home base, as to the far-reaching social changes due to the impact of modern industrialism in the Orient, especially as it affects home life and the group consciousness of the workers, and the deplorable conditions, wages and hours under which women and children are working; (2) that we study the way in which the Christian Church in China has approached the relationship of Christianity and Industry; (3) that we study the effects of industrial conditions on international relationships; (4) that mission industries always be carried on not for profit, but to serve human needs, to improve living conditions and to develop Christian life.

INTERRACIAL RELATIONS

In this discussion emphasis rested upon the thought that race prejudice is subtle, and sincere heart-searching reveals some trace of it in each of us. The prejudiced have been fed by ideas from unfriendly sources. Christians bear the responsibility of interpreting the various races to our churches.

Recommendations adopted: (1) That Christian women use their influence to secure the revision of the Exclusion Clauses in the present immigration laws of the United States and Canada, and the passing of naturalization laws based on character and ability, rather than on race and color; (2) that all missionary literature which tends to foster race prejudice and an attitude of superiority be discarded.

A message of hope came from the Christian attitude of our youth as illustrated in the Evanston Conference. If both young and old can see the face of Jesus Christ in the face of every living being, they will never be conscious of black, brown or white skin. Recommendations were adopted commending to the constituencies of the Foreign Mission Boards for careful consideration the report of the commission on Foreign Missions of the Interdenominational Student Conference at Evanston; and suggesting that in view of the interest the youth of our country is taking in world problems, more young people be placed on boards and other agencies of the church, and be given more definite responsibilities in the local church.



FROM THE WORLD FIELDS



COPIES of the 1925 Annual Report of the Foreign Mission Society are still available, free of charge, to pastors, church officials and other persons interested in the work of the Society. The report gives a comprehensive review covering the 111th year in the history of the Society, is a well printed book of 300 pages, and ought to be in every missionary library. A postcard addressed to Home Secretary P. H. J. Lerrigo, M.D., 276 Fifth Avenue, New York, N. Y., will promptly bring a copy by mail to any address as long as the supply is available.

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THE WOMEN of Saddle Mountain Kiowa Church, Oklahoma, Rev. G. W. Hicks pastor, sent two fine Christmas boxes to the Navajos. A contribution was also made by this church to the new chapel at Big Horn among the Crows and another for Armenian relief. The Sunday school has purchased much needed song books which were used for the first time at the special meetings with Rev. Wilson Mills. In preparation for these meetings members of the church called on weak members, visited homes and held prayer meetings, all with encouraging results.

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REV. HOWARD F. MYERS, who is in charge of the Indian work for Burma, writes: "Our work is moving along well. Of course we are affected somewhat by the unrest which seems to be sweeping over the Orient, but we believe the Gospel is able to stand the critical examination it is receiving at the present time and that ultimately it will result in much good in the advancement of the Kingdom. It is remarkable, however, how the youth of India are thinking these days. I have been subjected to some rather searching interviews in the past few months. Last week a very bright young chap, evidently coached by his elders, came in to talk about the scientific superiority of Hinduism. It was a glorious opportunity to present the moral and spiritual grandeur and supremacy of Jesus."

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The minister of the children's church in a Chicago Negro Christian Center spoke at some length of the colossal faith of Abraham. As he neared the end of his sermon he gave the appeal for new members. One five-year-old girl came forward

with several others. She was asked by the minister, "Well, dear, do you love Jesus? Do you want to join the church? Do you want to be baptized? Have you this colossal faith that I have been preaching to you about?" She replied yes to all but the last question. When he repeated the last one the little one looked bewildered and bowing her head said, "I ain't been to the coliseum, yet."

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MISSIONARY DEVELOPMENTS and opportunities in Porto Rico and Central America have been made the objects of special study by the Board of Managers of the Home Mission Society following the visits to these Latin American fields of Dr. Frank M. Goodchild, Dr. Frank A. Smith, and Rev. C. S. Detweiler.

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CENTRAL DISTRICT women have responded nobly to the need at the Alaskan Orphanage by sending money for beds and bedding until Miss Goldie Bailey writes that at last every one is to have a bed. This real effort was made by these women to secure adequate sleeping provision for the boys whose dormitory was destroyed when the main building burned to the ground.

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RECENTLY WORD has come that the churches of El Salvador through the efforts of Marion Johnson have sent \$60.40 to the Golden Anniversary Fund.

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ELLA MAY GIFFORD of Japan now on furlough, writes that it is good to be home but that her thoughts turn naturally to Japan. Letters have been received telling that 24 girls were baptized on December 4th, eight of whom were in Miss Gifford's Bible Class.

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THE INDIAN MEN and women of the Red Stone and Hog Creek churches and communities in Oklahoma have organized a society which has for its purpose the promotion of peace in every avenue of life. A committee was elected composed of Harry Ware, chairman, David Paddlety, secretary, and Edgar Keahbone, Clyde Cocoa, Charles Toyabo and Charley Buffalo. The organization is the outcome of a meeting held at the

courthouse in Anadarko, Okla., last spring, when the Indians, the missionaries and county officers met for a frank discussion covering the question of the part Indians can take in the preservation of law and order in communities where they are living as neighbors to the whites and Mexicans.

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ELEANOR BLACKMORE from Masaya, Nicaragua, writes that 88 made profession of faith in the Diriamba church during special services.

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ESTHER PALACIOS who has served at Caguas, Porto Rico, for nearly twenty years has returned to her field. Pearl Blackburn, a new appointee, recently left for her work in Puebla, Mexico.

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THE GOLDEN Anniversary Hymnal is taking a definite shape. Mrs. George H. Swift, chairman of the Hymnal Committee, has received 99 hymns which use 75 different tunes; 17 of them original, as the result for the most part of the efforts of the W. W. G. It is interesting to note that 22 states were represented.

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MISS GERTRUDE DE CLERQ, formerly Christian Americanization missionary in Chicago, has come to serve as Mrs. Katherine S. Westfall's private secretary.

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MISS RUTH RANNEY has been trying an experiment, putting 100 Bible verses into Burmese, and offering prizes for those who sent in most correct answers. The responses were very gratifying. The last girl to enroll sent in her 100 answers at once, saying that it was like a review of her whole Bible to hunt up the answers. She did not mind if she did not get the prize, it had been so good to do the work.

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HITHERTO INDIAN deacons and their wives at Red Stone, Oklahoma, have been hesitant to make calls unless accompanied by either Rev. or Mrs. Harry Treat. This year two groups have gone out independently and two under the direction of the Treats. Those calling by themselves have met with unusual success and one result may be the opening

of an outstation some twelve miles from Red Stone Church. Mr. and Mrs. Treat have sponsored considerable project work among the school children on their field. Spencer Queton, a Kiowa boy, won first prize in both County and State Fairs in pig raising. Mary Ruth Treat has taken several prizes in the "4 H" Club work.

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MOREHOUSE COLLEGE, Dr. John Hope, president, announces a School of Religion with Director Hubert and Professors Lewis and Reddick as teachers. It has quickly won the approval and confidence of the colored ministers of Georgia. A Bible School open to both men and women will be a feature of the Summer School at Morehouse College.

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SEVERAL INDIAN Missions need at least 50 gospel song books each. Many churches have as many or more stored away. Please write to Dr. Bruce Kinney, 2859 Cherry Street, Denver, Colorado, stating name of book, and he will give shipping directions to anyone who can be of material assistance in this matter.

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DURING THE LAST session of the vacation Bible school held at the Weirton Christian Center (West Virginia) children were enrolled representing the following racial groups: Greek 70, Italian 64, American 41, Polish 34, Slavish 14, Finnish 10, Roumanian 10, Hungarian 8, German 6, Syrian 5, Jewish 5, French 4, Serbian 3, Spanish 2, Griner 2, Croatian 1, Scotch 1, German Jewish 1 and undesignated racially 21.

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MISS HAZEL MANN, the youngest daughter of our Woman's Foreign Society, has arrived in the Philippine Islands where she will render a most needed service as nurse in the Mission Hospital at Iloilo. She writes, "I have been on these beautiful islands just a week and it has been a week of evangelistic meetings at Doane Hall. It is wonderful to see these young students coming to the feet of Jesus in large numbers accepting Him as their Saviour, and desiring to follow Him in baptism. It has been a truly wonderful week and I thank God for the open door, and the privilege of working for Him here in the Philippines."

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THE CHURCH in Dearborn, Mich., dedicated its new building, November 8, 1925. Until November 1, 1923, the Baptists had not so much as a mission in Dearborn. At that time the mission was begun under Rev. S. M. Phelps. In

February, 1924, a church was organized. In April a fine building site was purchased; in September a building was begun, and in December the basement was occupied. In March, 1925, Rev. F. E. Carey became its pastor. Since May 1 last the Home Mission Society has been assisting in the work. Last year 30 were received by baptism; present membership 102; value of church property \$40,000. Does it pay?

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THE THEOLOGICAL SEMINARY in Esthonia sent out, last spring, a first group of preachers, to work in "many dark places" of the land. These graduates helped Rev. Adam Podin and other leaders to draw up a plan of evangelistic campaign, which includes: (1) Systematic work in the Sunday schools to reach all the children, with the use of Bible courses, music choirs and pictures; (2) In cooperation with other evangelical free churches, the reaching of young people in the University and those in town or country; (3) Wide and faithful distribution of Scripture material; (4) The organization of the women to reach other women and their own kin; (5) The sending out of new students in the Seminary for week-ends in different parts of the country.

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THE UNIVERSITY of Nanking has a full enrolment this term in spite of the anti-Christian movement. The Language School reports that 50 new students entered in the fall.

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THOUSANDS WHO DWELL in the vicinity of the Union Theological Seminary in Ramapatnam feel its influence. President W. E. Boggs writes that "within a three-mile radius of the Seminary building there are no less than 14 villages and hamlets with an aggregate population of 8,431, according to the 1921 Government Census Report, and within ten miles of the same center an additional 30 villages and hamlets with an aggregate population of 22,876. In both instances the mass of the population is practically non-Christian, only 1,105 of a Christian constituency being reported in the census." To meet the need, the male students of the Seminary have been divided into groups of eight and they go out with their teachers on Tuesday and Thursday evenings to hold meetings. This is in addition to the week-end visits and the annual tour in January.

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MR. C. L. KLEIN writes of three new self-supporting churches in the jungle

country near Moulmein, which expect to send in letters at the next Association. Four churches are building new houses of worship, or raising building funds.

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THE ANNUAL MEETING of the South Pacific District of the Woman's Home and Foreign Mission Societies will be held in the South Park Church, Los Angeles, April 14-15. Mrs. Willa E. Smith, former president of the District, is chairman of the program committee. Assisting her are Mrs. T. S. Tompkins of Pasadena, Mrs. J. M. Barker of Phoenix, Mrs. D. E. Williams of Fallon, Nevada, Mrs. C. E. Tingley of Berkeley, and Mrs. Gordon Palmer, Los Angeles.

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THE CHRISTIAN ENDEAVOR at Ahlone, Rangoon, Burma, has two prayer bands which go out on campaign trips to villages, meet regularly and pray for the non-Christian children of whom there are some in the school. The special work among the younger children in primary Sunday school and junior Christian Endeavor shows gain in membership, and the spirit is good.

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IN THE OPINION of South India missionaries, the village school is one of the most vital factors in Mission work. On the one hand it is the foundation of educational work, and on the other, a most powerful evangelizing agency. The aim, as stated in the last report, is a Christian school in every Christian hamlet.

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AT TIMES RESULTS seem slow in coming, but recently a Golden Anniversary check came from the First Church among the Hopi Indians for \$38.80. A real interest in the tasks of the Christian church is growing. It should be added that \$10 came from a non-Christian storekeeper who doubtless has felt the influence of the mission.

☆☆☆

WEIRTON CHRISTIAN CENTER, Weirton, West Virginia, still needs books for the great mass of children coming from the homes in this milling district. During spring house-cleaning, couldn't some of the children's books be sent to fill this real need?

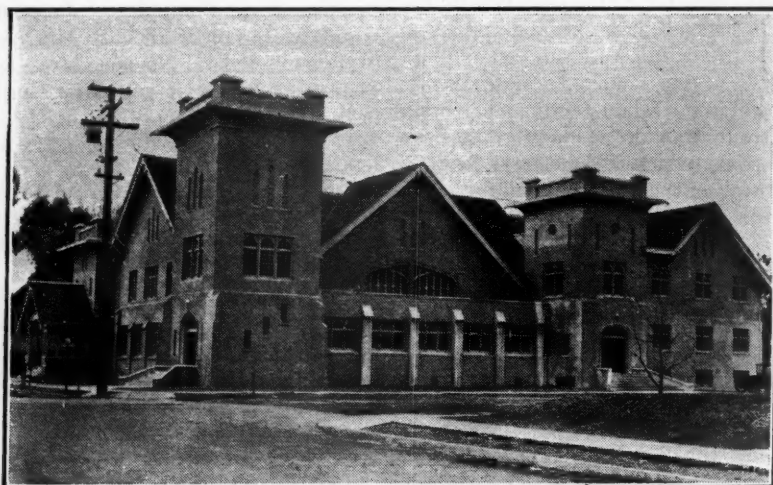
☆☆☆

ACTIVITIES ARE starting in Howard Hall, the new building at Mather School. Decorated with lovely pine, Christmas berry branches and mistletoe, its ironing floor gave the place for a wonderful Christmas party for the school and 65 little Negro children from Dixon Village.

Rural Evangelism in Northern California

BY ARTHUR T. WILLEY, DIRECTOR OF EVANGELISM

THE vast empire which stretches 700 miles from Mt. Shasta to Mt. Whitney, from the lumber mills at Weed to the oil wells at Bakersfield, comprising three-fourths of the second largest commonwealth in the Union, is the field of the Northern California Baptist Convention. What a variety of products come from these mountains and valleys! this new irrigation tract of 134,000 acres is a Baptist church of 71 members, with a full time missionary pastor, Rev. Ira H Fox, and a building and parsonage valued at \$12,500. Thus through the missionary endeavor a strategic location has been secured for the Kingdom work. Nearly a hundred miles north of San Francisco, nestled among the mountains



NEW CHURCH AT SELMA, CALIFORNIA, VALUED AT \$125,000

Everything from salmon to sawlogs, oil to oranges, compressed cotton to condensed milk, and grapes to gold, is sent forth to help feed, clothe and house the peoples of the earth. Her oil flows in Canton; her rice sells in Tokyo; her cotton bales are piled up on the wharves of Liverpool; and her fruit beautifies the tables of the world.

Scattered over this territory among a population of about 3,000,000 people are located 147 Baptist churches and 47 missions.

Most of these churches are very small and their equipment, generally speaking, is quite inadequate. Only 25 churches out of a total of 147 have more than 250 members; 79 churches, or 54% of the total, have less than 100 members. This is the missionary interpretation of these figures: More than one-half of the total churches in Northern California must be, at least partially, supported by our Mission societies. Except we water and cultivate this spiritual vineyard while the vines are young and struggling, we cannot hope to gather fruit in the years to come.

Some four years ago the Chapel Car "Grace," under the direction of the late Colporter-Evangelist, Rev. E. R. Hermonston, was side-tracked at Chowchilla. Today, ministering to the settlers upon

of the Coast Range, is the prosperous little city of Ukiah. In this county seat you find a thriving busy church under the leadership of the young pastor, Rev. Robert L. Spicer. He was an efficiency



REV. F. CARL TRUEX, FOR TEN YEARS PASTOR AT SELMA, NOW PASTOR AT STOCKTON

expert in a large packing plant near St. Louis when God called him to put efficiency methods into His work. So today in Ukiah you will find a plant valued at \$31,800 and a happy church of 150 members, which is growing rapidly because of the evangelistic ministry of this pastor.

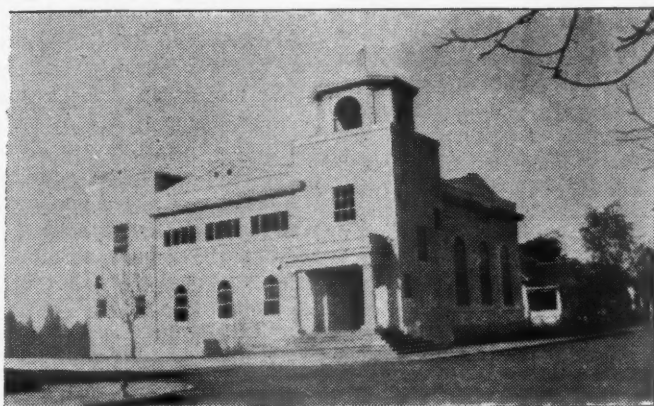
Some jump from the great redwoods near Ukiah to the peach orchards around Yuba City. Here picture a new growing town of 5,000 people surrounded by thousands of fruit ranches and dotted



CHURCH AT CHOWCHILLA, IN CENTER OF 134,000-ACRE NEW IRRIGATION PROJECT

with canneries. What are Baptists doing here? Two years ago, Chapel-Auto Evangelist J. O. Bovee and wife parked their car. A site was purchased. An old church building was moved sixteen miles and rebuilt. A house was remodeled for a parsonage. Since then the little building has been outgrown, making an addition necessary. But it is still inadequate for the growing Sunday school of about 100 and church membership of 50. A permanent building with educational equipment must be provided in the near future. Another mission task!

Is California a good missionary investment? Consider Selma. Note the picture of their \$125,000 building. Examine the records, how in the last ten years under the leadership of Rev. F. Carl Truex, this church of less than 300 members grew so that today it reports 809 and an enrollment of 541 in the Bible school. And Selma is a very limited field, having many churches and a population of less than 5,000. Such investments in Kingdom work bring rich dividends. May we make many, many more for the Master!



CHURCH AT UKIAH, VALUED AT \$31,800, INCLUDING PARSONAGE

Department of Missionary Education

New Materials for Sunday Schools

Missionary Anniversary Programs and Portraits for use in Sunday schools are now ready and may be used as a substitute for the graded missionary stories. The materials are assembled in one booklet. The portraits are separate.

These Missionary Anniversary Programs are designed to replace on the first Sunday of each month the opening exercises in the Bible School. The ideal person to direct the program is the Superintendent himself, though he may wish to appoint a special leader for each month. Frames should be secured to fit the portraits and great utterances. These are both of uniform size and will be issued for each month for the next four years. The portraits are 10 by 12½ inches and the great utterances are 15 by 22 inches. When possible, the two frames should remain in a commanding position, the portrait hanging above the great utterances. Each set (portrait and utterance) is to be exhibited for the month, and then replaced by the next set. If for reason of

economy the School wishes to use the set for a given month in more than one department, the frames can be moved from department to department. They may be adapted to different grades. The book of programs, the twelve portraits and great sayings, may be secured for \$1.75. Ten to twelve minutes should be allowed for the program. Some Schools may desire to use these programs in place of the closing exercises.

The missionary heroes of these programs are as follows:

DR. CLARA A. SWAIN, the first Woman Medical Missionary, on January 1, 1874, opened the first hospital for women in the Orient.

JOHN G. PATON, the Apostle to the New Hebrides, on February 3, 1862, was delivered from death on the Island of Tanna by a tornado.

GEORGE GRENFELL, Pioneer Missionary on the Upper Congo, on March 3, 1889, held at Bolobo the first baptismal service on the Upper Congo.

JONATHAN GOING, President of Denni-

son University, on April 6, 1806, was baptized by Stephen Gano while in his freshman year at Brown University.

EDWARD JUDSON, Founder of the Judson Memorial, on May 5, 1873, was ordained to the Christian ministry.

HENRY L. MOREHOUSE, Founder of the Ministers and Missionaries Benefit Board, on June 15, 1911, presented the resolutions at the Northern Baptist Convention, establishing the Board.

JOHN E. CLOUGH, the Herald of a New Pentecost, on July 3, 1878, baptized 2,222 at Ongole, South India.

DR. JOHN K. MACKENZIE, the Beloved Physician of Tientsin, on August 1, 1879, was summoned to treat the wife of Li Hung Chang.

CAPT. ALLEN GARDINER, Pioneer Missionary to the Neglected Continent, on September 6, 1851, laid down his life on Tierra del Fuego in behalf of the Fuegians.

ROGER WILLIAMS, the Pioneer Missionary to the American Indians, on October 9, 1635, was ordered banished by the General Court of Massachusetts Colony.

DAVID BRAINERD, Devoted Missionary to the American Indians, on November 25, 1742, was appointed as a missionary to the Indians.

WILLIAM DUNCAN, The Apostle to the Alaskan Indians, on December 23, 1856, sailed for British Columbia, where he founded Metlakatla.

Growth in Mission Study Books

The following interesting facts were presented in the report of the Business Manager of the Missionary Education Movement to the Board of Managers' meeting in January, 1926.

Total number of new Foreign Mission Books printed last year, 114,000, of which we sold 84,567.
Total number of New Home Mission Books printed, 133,400, of which we sold 99,824.
Total number of all books reprinted, 25,000.
Total number of all new books and reprints in 1925, 272,400, of which we sold 229,148.
Total number of all books sold during the year, both new and old, 277,363.
Grand total of all new publications, books, maps, etc., 463,150.

Since the beginning of the work of the Movement we have printed over 3,600,000 books and sold over 3,400,000 books. The seven best sellers of the different grades in the history of the Movement with their total sales are as follows:

Junior—Wonderland of India.....	20,000
Intermediate—Ann of Ava.....	52,584
Young People's—China's Real Revolution.....	76,366
Adult—Daybreak in the Dark Continent	104,000
" Uplift of China.....	115,180
" Creative Forces in Japan.....	122,600
Joint publications with Council of Women	
—Christian Americanization.....	111,363

Mission Study Books

Summer Conferences will soon be in session in practically every state in the

Northern Baptist Convention. In most of these there will be mission study classes taught by experienced leaders where people may prepare themselves for teaching mission study in the local churches and young people's societies. Often no study can be found giving so broad an outlook and bringing forward for discussion so many world problems as that in the mission study class. The following study books are suggested for adult and young people's study and discussion groups during the coming year:

HOME MISSIONS

OUR TEMPLED HILLS.—A Study of the Church and Rural Life, by Ralph A. Felton. Cloth \$1.00; paper 60 cents.

FRONTIERSMEN OF THE FAITH.—Historical in character and will tell stories of the pioneers of home missions, by Edwin E. White. Cloth 75 cents; paper 50 cents.

FOREIGN MISSIONS

THE MOSLEM FACES THE FUTURE.—An Introduction to the Study of the Moslem World, by T. H. P. Sailer. Cloth \$1.00; paper 60 cents.

YOUNG ISLAM ON TREK.—A popular book by Basil Mathews sketching the story of the rise and spread of Islam and showing how the life of Mohammedan countries is being thrown into turmoil by the impact of Modern Western Civilization and by the release of new spiritual forces. Cloth \$1.00; paper 60 cents.

MOSLEM WOMEN.—The Central Committee book for women, by A. E. and S. M. Zwemer. Cloth 75 cents; paper 50 cents.

Inasmuch as Baptists on their ten foreign mission fields have no distinctive work among Moslems, the Department of Missionary Education is offering the following Baptist books.

THE SECOND CENTURY.—A book on Baptist Missionary History and achievements on the foreign field since the Judson centennial, by William B. Lippard. Cloth \$1.00; paper 60 cents.

THE BAPTIST FAMILY IN FOREIGN MISSION FIELDS.—A book of Baptist mission work, written in the form of letters to different denominational groups, by Miss Nellie Prescott. Cloth \$1.00; paper 60 cents.

GENERAL

ON EARTH PEACE.—A compilation of strong statements of different authors treating such topics as Christian Missions and World Peace, Interracial Cooperation and World Peace, Causes of War, The Cure of War, The Christian Way of Life.

THE COST OF A NEW WORLD.—By Kenneth MacLennan. A book described by Public Opinion as "One of the notable books of the season."

Missionary Education Conference

A Missionary Education Institute for workers of the Oneida, Mohawk and Madison Associations of New York State was held in December at Tabernacle Church, Utica. This conference was similar to many others held throughout the state during the past year. To the central New York Associations it proved an event of great significance; 228 registered delegates were present, representing forty-eight Baptist churches and societies. The Institute had for its purpose the presentation of a reasonable program of missionary education for the local church, and this purpose was admirably fulfilled in the fine Conference Team which included on its staff: Rev. William A. Hill, Rev. Floyd Carr, Miss Elsie Kappen, Mr. Robert V. Russell, Miss

Charlena Elliott, Miss Mary L. Noble, and Dr. Mabel Lee. Group Conferences on the Missionary Program in the Local Church, Missionary Leadership in the Church School, Women's Societies, Young People's Societies and Children's Work were enthusiastically attended by workers in these various fields.

The evening Assembly Period was marked by a very notable address by Dr. Mabel Lee, Superintendent of the Morning Star Mission for Chinese in New York City. Dr. Lee is the daughter of Rev. Lee To, whose dramatic death made such a profound impression. The delightful personality of Dr. Lee and the remarkable delivery of her address called forth prolonged applause from the audience, and a rising vote of thanks was given her for her willingness to participate in the program. An offering, amounting to \$38 over and above the expenses of the Institute, was received and was sent to the Missionary Society for the Lone Star Fund.—*Rev. Edward Bleakney.*

Costumes of Mission Lands

When we plan to picture the needs of those in mission lands, do we realize how much the costumes of the foreign groups help us to enter into the spirit of the characters they impersonate? Several have said and others have written that this is true, and we know if those who take part in missionary plays and pageants have this conviction, that those in

audiences are also impressed with the message. Costumes can be used in dialogues, episodes, and impersonations, for characters in plays and pageants, and for speakers and choruses in missionary meetings and church services. Flags of all lands lend atmosphere to a missionary meeting when used as decorations. The Department of Missionary Education has a collection of five hundred costumes of mission lands, from which selections may be made. Send for descriptive information.

Missionary Reading That Pays

The Colorado Reading Contest Secretary writes as follows: "There is no work I love more than this. I think in the Western States we have it a little different to the Eastern States. There are so many poor struggling churches in our state with only a few members and when you try to get them to take up this work they say, 'We have no money to buy books.' Some one has asked whether some of the large Eastern churches didn't have books they were through with and would give to us. It is so hard to have some interested woman write and say, 'Can't you please send us some books?' and I have none to send. I send all I can from my own church library. We had eighteen churches last year in the Contest and we will have more than that this year. Our District Board offers a prize of five books to the church having the

Great Utterances of Missionary Heroes

CLARA A. SWAIN: "I would much rather go back and die on the field than stay at home from a selfish motive."

JOHN G. PATON: "Those that do most for heathen abroad are those that do most for the heathen at home."

GEORGE GRENFELL: "We can't continue as we are. It is either advance or retreat; but if it is retreat, you must not count upon me."

JONATHAN GOING: "We desire no authority except that of love."

EDWARD JUDSON: "Church institutionalism is nothing more than systematic organized kindness, which softens hearts for the reception of the Word of Life."

HENRY L. MOREHOUSE: "Blessings from on high will rest upon the denomination that makes suitable provision for the disabled servant of Christ."

JOHN E. CLOUGH: "One thing I know; I loved the people, and when I told them about Jesus Christ and His love for them, they somehow believed me."

JOHN K. MACKENZIE: "O Lord, send me to the darkest spot on earth."

CAPT. ALLEN GARDINER: "Our Saviour has given a commandment to preach the Gospel even to the ends of the earth. He will provide for the fulfilment of His own purpose. Let us only obey."

ROGER WILLIAMS: "My soul's desire was to do the natives good."

DAVID BRAINERD: "I would not change my present mission for any other business in the world."

WILLIAM DUNCAN: "The only power there is in the world to change the hearts of men is revealed in the Bible. I have a great deal more to tell you from God's book. Believe that God is longing to bless you and to save you."

These great sayings of missionary heroes may be secured from the Department of Missionary Education for wall display and in large type (size 15 by 22 inches) for 5 cents each. The set of 12 may be secured for 50 cents.

most points and a small church of 39 members won it last year. The little woman who came to our District meeting to receive the prize said they had given three times as much to missions as ever before. Oh, it pays to get a church to read."

Anyone desiring to help this cause should write Mrs. C. B. Brewer, 319 E. Magnolia Street, Fort Collins, Colo.

Church School of Missions

The Wyoming Baptist Church, Ohio, Rev. C. E. Stanton, pastor, conducted a very successful School of Missions from October 11 to November 22. The School met at the hour for the B. Y. P. U. meeting. The leader of the B. Y. P. U. meeting conducted the opening devotional service, after which those present divided into four groups. Miss Ruth A. Shipley taught the class for women, Miss Hettie Halsey had charge of the Juniors, Rev. C. E. Stanton taught the men's class and

the B. Y. P. U. carried on their regular work, except for two sessions when they united with the other groups. Six regular meetings were held and on the seventh night Rev. C. E. Stanton gave a stereopticon lecture, "The New Conquest of Mexico," the entire group being together. The Junior Class used *Building the Americas*, while the chief two classes used *Looking Ahead with Latin America*. The average attendance for the six regular meetings was 49. A second School taking Dr. Lerrigo's book, *God's Dynamite*, will be held in the spring.

☆☆☆

In 1920 a Sunday school library was started in Syria, with a gift of 25 books from the World's Sunday School Association in New York. Now the library contains 235 books of a general nature and 235 Bible study textbooks. These books are loaned to workers all over Syria.

ance of his boys, an illuminated map of the world showing our home and foreign work. The continents were first sketched on a drawing sheet about 4 by 5 feet in diameter. This map was then mounted on a wooden background. Holes were bored to allow the insertion of electric bulbs at the significant points. These were of many colors and were connected by colored ribbons with the lettering that, on an open space in the ocean area, indicated the given field. The boys took keen delight in the construction of this illuminated map and were justly proud of it when it was placed on display in the Sunday school room. Great interest was shown in the map when a missionary institute recently convened at the Titusville Church.

One Association's Popularizing Plan

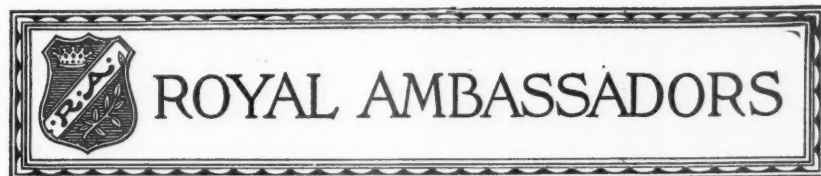
Dear Pastor: In the interest of the Junior Boys of the Blackstone Valley Baptist Churches of Rhode Island we are planning to hold a series of Sunday afternoon meetings in the Board Street Baptist Church, Central Falls, commencing February 7th at 3.30 p.m., Rev. G. B. Marston, pastor. A special program of music and song and story is being planned and is sure to appeal to the boys. Will you give notice of these meetings in your calendar and from your pulpit and use your influence to get your Juniors to attend, accompanied by an adult (male) leader or leaders. The speaker for February 7th is Mr. Wilfred Budlong, High Counsellor for Rhode Island of the Royal Ambassadors, one worth hearing. Thanking you for your interest in this adventure, I am cordially yours,

CARLETON E. WORCESTER,
Chairman

(Blackstone Valley Association).

Wide Awake Pastors Ordering R. A. Materials

Out Field Secretary is now making a tour of six states, accompanied by a missionary and his team-mate. He is covering Maine, Vermont, Ohio, Indiana, Illinois and Kansas. At a conference in Portland, attended by 125 persons interested in missionary education, ten pastors placed their order for the Royal Ambassador materials for the first year's program. In Bangor the pastors of the three outstanding churches of the city also ordered the first course of twelve programs and portraits of missionary heroes, and the necessary materials to prepare their boys for the promotion degrees that are awarded. Chapters of the Royal Ambassadors are now reported from twenty-three states.



Chief Counsellors—Read!

Chapter No. 1, the Livingston Chapter of Cincinnati, has just sent in ten subscriptions to *MISSIONS*, using the special blanks provided by *MISSIONS* for Royal Ambassador boys. This commendable plan should be followed by each chapter as a part of its organization proceedings, since *MISSIONS* is the news medium of the Royal Ambassadors.

A High Counsellor writes: "The new Royal Ambassador Literature is fine, beyond praise, wonderfully well adapted to boys' needs and capacity. The maps are finer and will be very useful. The charter is ideal and I do not see how it could be improved."

Royal Ambassadors Know No Race Distinction

Chapters of the Royal Ambassadors are being enrolled among several races and nationalities. Already there are two chapters among American Indian boys, the Roger Williams Chapter of Indian Mission at Fallon, Nevada, and the White Mouth Chapter among the Crow Indians at Lodge Grass, Montana.

In Porto Rico the Wilfred Grenfell Chapter has been enrolled at Ponce. A Judson Chapter has been enrolled in the Swedish Baptist Church at Mt. Vernon, Washington, and another in the French Mission at Manchang, Massachusetts.

A Russian Church is also inquiring about the organization.

From the Crow Indian Baptist Mission comes the following request:

Grand Recorder, Royal Ambassadors.

Dear Sir: We the undersigned have organized as a group of Royal Ambassadors and herewith ask if you will grant us a Charter and Charter Number. We desire to call our group the White Mouth Chapter. Theodore White Mouth was the first native minister among the Crow Indians and we wish to perpetuate his memory by naming our Chapter after him. We have elected Junior Pretty On Top as our Ambassador-in-Chief, Leo Not Afraid as our Secretary, and Joe Carpenter as our Treasurer.

Their names signed by themselves follow: Junior Pretty On Top, Joe Carpenter, Jimmy Passes, Arlis White Man, Edmund Old Crow, Edward Not Afraid, Thomas Coshen.

Rev. W. A. Petzoldt, the missionary, further says: "If the Plan works with the group we may organize here at Lodge Grass. I would like very much to see an order established at each of our seven mission stations."

A Worth While Project for Boys

Rev. Earl H. Tomlin of Titusville, Penn., has constructed, with the assist-

WORLD WIDE GUILD

Tune In, Girls!

This is Station W. W. G. of Department of Missionary Education, Buffalo, New York, broadcasting jointly from remote control with Station D. M. E., New York City. The program for the month of April which we are happy to offer you includes the following numbers:

1. Reading Contest Finale—April 15. Reports to be sent immediately thereafter to Miss Alma J. Noble, 218 Lancaster Avenue, Buffalo, N. Y. No credit will be given for delayed reports.
2. Theme Contest. W. W. G. Themes are to be sent to your state secretary not later than April 15th and earlier if possible. This must be done promptly as one of the conditions of the contest.
3. Stewardship Contest Essays. These are to be sent to Dr. F. A. Agar's office, 276 Fifth Avenue, New York.
4. Annual Report Blanks. These must be filled out promptly and accurately to the letter and returned to your association secretary on date named on Report Card. Please do not fail in this, as our invaluable Handbook containing these reports from every association in every state depends for its value on you.
5. Summer Conferences and Assemblies. Begin to plan now to send your delegates, as these Summer Conferences are growing in power, popularity, and pep.
6. Golden Anniversary. May MISSIONS will give you plans for Guild participation in the great Jubilee of the Woman's Home Society.
7. Birthday Fund. Last, but by no means least, is this number on our program. How about yours? Have you met the quota for your chapter? Has each girl's pledge been redeemed? If not, can you not in the remaining days of April speed up and close the year with honor? Has your money been sent through your church treasury to the State Promotion Director, designated as from the W. W. G., . . . City, . . . State, to apply to the Tenth Birthday Fund?

This is a full and delightful Program we have given you for April and we hope that the spirit of "The Triumph of Easter" may not end with Easter Sunday but that it may pervade your activities all through the month; triumph over any obstacles in the way of making the goals mentioned above. The power that made

possible the first triumph of Easter is yours for the asking and the appropriating. Good luck, All!

*Sincerely Yours,
Alma J. Noble*

Announcing.

Assam Guilders Heard From

We have two flourishing Guilds here in Nowgong. Somehow I think the organization of these was the outstanding feature of the year. For the girls certainly have received a vision of the needs of the world, especially their own country, and realize that to be a Christian one must be a missionary. They have done splendid work. We had a reading contest, using the few books we have in Assamese, a memorizing contest and a service contest. The girls were most enthusiastic. They put on some splendid program meetings. We have some girls now who have been away at school and have come in contact with the Y.W.C.A. and other organizations, and they make good leaders. In this same mail I am sending a draft for \$41.25 which is the gift of the Guilds for the "Mother Society," as they call the Board, to apply on the Lone Star Fund. This was one hundred and twelve rupees. The girls set rupees one hundred for their goal, but, like Guild girls everywhere, they went "over the top." Our girls have very little money, and I knew there were sacrifices made. Some of it was collected at the Jubilee, and includes gifts from Hindu and Mohammedan women who wanted to show their gratitude for the work of the school. The girls had a short course on Japan, conducted by a Nowgong girl home from Japan, where she lives. This year we will again take up India, and the last half we shall devote to China. We had a wonderful time when Helen Hunt of Rangoon paid us a visit. She had with her a beautiful Burmese girl, college graduate, who did a great deal in widening the horizon of our girls. If we can only foster a real missionary enthusiasm in our native constituency, which they have not in general as yet, it will mean a new era in our missionary work. I hope this coming year to reach the older women of our Christian community with the

missionary teaching. They have always been invited to the Guild meetings, as have the non-Christian women, but they did not attend very well.—Elizabeth Vickland.

From Porto Rico

Puerta de Tierra, Porto Rico,
January 12, 1926.

My dear Miss Noble: Greetings from the land of sunshine! And above all most sincere wishes in this year's service with Guild girls. Needless to say I always hesitate at length in the World Wide Guild Department of MISSIONS, and now with keener interest than ever do I ponder over the splendid ideas there since our World Wide Guild honored me with the presidency. Here we have a splendid group of about twenty-five worth while girls and with meetings every two weeks our brains must never be dull, so I am writing to you for the Guild Literature of this new year, and I trust this includes all information regarding the reading contest.

Our Guild has never received its quota as a chapter. We should also like to share with our mothers and cousins and aunts in the great Northern Baptist Convention, and we are positive they will be glad to have us. Anxiously waiting for all of the splendid ideas contained in that literature, President W. W. G.,

Iglesia Bautista (Baptist Church).

Book Supper

GIVEN BY THE W. W. G. OF WOODBURY,
NEW JERSEY

I am enclosing a program we have just had in our Guild. The idea was not original with us, although the way it was carried out was. The recitations were written by one of our members. Although we have been able to qualify in the Reading Contest we have the same trouble stimulating interest and getting the books distributed that all Guilds have. This year we are having a contest. We have two leaders who are in charge of the contest and each girl has a copy of the rules.

Our Book Supper started the contest. I am enclosing an invitation, menu and place card. The cover of Cronk's *Brave Adventurers* formed the design and color scheme of the supper.

The room was arranged with small tables, each seating four girls. Each table held a glad (blue) candlestick with an orange candle. The menu consisted of: Pi and Preface (consomme with alphabet noodles); miscellaneous contents (platter with meat loaf, baked potato and peas); leaves and binding (lettuce

and dressing); covers (bread and butter); proof (pudding—"The proof of the pudding is in the eating"); Ema (macaroons); font (coffee); appendix (candy—after-dinner mints).

After supper there was a short talk on books by the president. The program consisted of snatches from the Reading List, to arouse interest.

1. A girl dressed as a pirate, and with a copy of *Brave Adventurers* in her hand, recited:

Oh, I'm a pirate wild and free!
Brave Adventurers just sent me;
 Stealing gold and precious stones,
 Robbing people of their homes,
 Wrecking ships and killing men;
 Hiding jewels in my den.
 All these pastimes just sent me,
 For I'm a pirate, wild and free!

But if you want to hear a tale
 At which a pirate would turn pale,
 And all his hair would stand on end,
 Just read the book the Guild will lend;
 Of missionaries, brave and bold
 Who never even thought of gold
 But risked their lives without a fear,
 And didn't flinch when death was near.
 Oh, they were men both brave and free!
 To them the Pirate bends his knee!

Costume: Similar to gypsy costume but with bloomers, bandanna or silk scarf around the head, huge earrings and dagger in belt.

2. A song, "Me Now American Man," by three girls dressed to represent a Chinese, a Mexican, and an African savage. The words and music of the song were taken from the musical comedy, "Joan of Arkansas," given by the Masque and Wig Dramatic Club of the University of Pennsylvania 1925.

Chinese sings: Me, Little Chinaman.

African sings: Me, Little African.

Mexican sings: Me, Little Mexican.

All: No homee life could we stand
 In that far away land.

Chinese: Oh, me slippie in the West.

African: Me slippie in the East.

Mexican: Me slippie in the Rio Grande.

All: Me not a Bolshevik.

Me mak a money quick

Me now American man.

The African savage costume consisted of a black bathing suit with a brown crêpe paper skirt slashed to represent grass.

3. *Looking Ahead with Latin America*, girls carrying flags to represent South American countries.

Leader: We represent four of the important countries of Latin America. Perhaps you do not know that Latin America includes all of Mexico, Central

America and South America, your nearest neighbors. To awaken your interest in those countries and in our Guild Book, *Looking Ahead with Latin America*, we are going to tell you a little about education and women in those countries. Compare their opportunities with our own.

Second girl (carrying a flag of Ecuador): In Ecuador for every pupil in a primary school there are 2,000 not in school. There are no girls' high schools

universities of Chili. In most Latin American countries women are almost like caged birds in their houses, but in Chili a woman may walk with dignity through a crowd of men, and see them "melt away" before her as she utters the one word "permise."

Fourth girl (carrying flag of Peru): In Peru the students of San Marcos University, realizing the need of universal education, have gone so far as to organize night classes for working men in which they teach from 300 to 700 workers who have never before had any advantages.

Fifth girl (carrying the flag of Mexico): In Mexico great progress has been made in education since 1911. This is largely due to a new Department of Education in the national government, to the founding of libraries and to the "educational missionaries."

Leader: We have shown you the educational conditions in a few of the countries of Latin America. The time is now here when they are no longer content to live in the ignorance of the past. Through their students they are crying for "Lux! Mas Lux!" (Light, more light!) In administering to the needs of the world we must not forget the needs of our nearest neighbors, the Latin Americans. Read for yourself about those beautiful and fascinating countries and their needs in *Looking Ahead with Latin America*. (The flags were made of chintz. They are easy to make with a few odds and ends of material and a little paste.)

4. *From Over the Border*, by a Mexican Mother: I represent the thousands of Mexicans who have come from over the border of Mexico into the United States. My people are really necessary to the agricultural and industrial life of this country; and should we withdraw our help, certain industries would at least temporarily collapse. But what a wretched place this "Land of the Free" seems to us! Ofttimes we are crowded together in tiny unsanitary houses. As many as fourteen of us, members of the family and boarders alike are obliged to live in two rooms. What can be the future of our girls under these circumstances? Many of them marry before they are fourteen. Our story is a touching one. If you want to learn more about us, read *From Over the Border*.

5. Solo and chorus, "Take me Back to Old Buenos Aires." Words and music from the Mask and Wig.

6. The President introduced the contest leaders, and explained the rules. After a general discussion the group sang, "Day is Done," and went home. — *Mrs. Dorothy S. LeDow*.



MRS. MARY MACLENDON, A GUILD GIRL FROM REDLANDS, CAL. SHE BELONGS TO THE TRIBE OF CHICKASAW INDIANS

in Ecuador, and only two girls in the entire republic are in the university.

Third girl (carrying a flag of Chili): The women of Chili are far more important than those of other Latin American countries. This is due to the unusual educational advantages they have had. For 50 years they have been admitted to the

FROM THE FIELD SECRETARY

Dear Girls: The past month your Field Secretary has been travelling in Illinois. Perhaps you would like to know the cities visited. They were Chicago, Mason City, Bloomington, Jacksonville, Alton, Centralia, Carbondale, Robinson, Olney, Peoria, Sycamore, Rock Island, Rockford and Macom. Words such as these describe the conferences and banquets—candles, roses, songs, laughter, earnestness, questions, enthusiasm, beauty, joyousness and prayer. I wish every Guild girl could have been with me.

To every group I have put the question, "What do you want me to write you in MISSIONS," and nearly every time the answer has come, "Tell us where you have been and give us an inspirational thought for the month." I can hear one girl now as she sighed and said, "Yes, we need inspiration so much."

April is here and with it Easter. At this time we think of earth awakening, flowers, bird songs, music, a promise fulfilled, life more abundant, an empty tomb, a walk to Emmaus, an evening meal, a revelation and life eternal. Is it not all beautiful and very wonderful? For all Guild girls who followed Christ in baptism on Easter Sunday, I am sending a special prayer.

The very Lord of Easter refresh thy soul today.

The holy, risen Jesus shed light upon thy way,

So help thee that thy life may ever be
A reflex of the life He gave for thee;
So bless thee that thy consecrated days
May form one chain of alleluia-praise;
And every Easter be a golden sign,
A clasp of love between His heart and thine.

Your friend,

Charlena Elliott

Answer to a Request

An unsigned note asking that the reply be given through MISSIONS is hereby

gladly answered. The age of Junior Guild chapters is from twelve to fifteen years with exceptions at both ends. This regulation is not arbitrary and may include girls sixteen or even seventeen years old. In such cases they usually prefer to be called Teen Age Guild. Senior Chapters begin at sixteen years with no limit at the other end. If the person who sought this information wishes further light on the subject will she please write the Executive Secretary at 218 Lancaster Ave., Buffalo, N. Y.

Thank You for Our Christmas Box

Sandoway, Burma,

December 28, 1925.

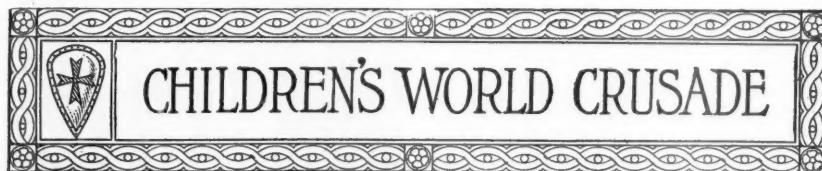
My Dear Miss Noble: Before I came to Burma I was a Guild girl, and still consider myself one, although I have not been closely associated with any Guild for some time. We have no Guild here in our school as our school is only a Seventh Standard, but some of our girls when they go to Morton Lane for further study become members of the Guild there. But I do want to tell you what W. W. G. has meant to us this year. About the first of November I began to wonder what I would do for the children's Christmas, and how we would be able to provide presents for all. But very soon boxes be-

gan to arrive, and letters telling of boxes that were on the way. Many of the folks who sent boxes I did not know, and the majority of them came from W. W. G. girls who in some way had heard of our work here, and sent things for us to use at Christmas. You can not imagine how happy it made me to know that so many of the girls at home were interested in the work out here, and how happy I was, too, to be able to have enough for all the school children and the others whom we like to remember with gifts at Christmas time. And as I thought of Guild girls in Maine, Rhode Island, New York and Ohio all helping in bringing joy and happiness to our children, it made me realize more than ever that we are really just one big family working together in the Master's vineyard. And I am so glad that we all have a part in the great work of bringing to others the knowledge of the Saviour who came that we might have the abundant life.

Thinking that you might be interested to know how some of the Guild girls have helped at this Christmas time, I write this bit to you. May the New Year bring to you and to all of the girls great blessing as you serve Him who was born in Bethlehem so many years ago.

Sincerely yours, in the Master's service,

Clara E. Barrows.



C. W. C. Day Coming

Everybody who has ever celebrated with us our glorious Rally Day will be glad to know that our plans for this year are made and that the date is April 24th. We do not wish to restrict the attendance to members of the C. W. C. only, but want every Baptist boy and girl under twelve years to join us in our missionary

rally. From the reports received last year, there were easily 20,000 children gathered on C. W. C. Day, enthusiastically reporting what they had done during the year in reading missionary books, winning honor points, saving money, sending Christmas boxes and other activities. There were rewards for largest attendance and honors for various accomplishments. In many places the boys and girls who had no Crusader Company or Herald Band in their churches were so insistent, that by Fall we had applications for new organizations, and this year they will be able to tell what they have done to help bring in the Kingdom.

Miss Mary Owens, who wrote the Pageant for the Lone Star Fund which the children of the First Church, New Castle, Pa., gave in November, after which \$800 was added from that church to the Fund, gives the suggestions for the C. W. C. Day Program. May they be



CRUSADERS OF THE POLISH BAPTIST CHURCH OF DETROIT

permeated with the spirit of prayer so that the greatest blessing may descend upon the children and the missionary work and workers all around the world.

If possible, have the President of the Crusaders in the entertaining church preside at the Rally. If he is timid, don't insist, but if he is willing to try, help him beforehand so that he will be fully prepared for every part of the Program. Open with a song service from three till three fifteen, using songs familiar from use this year: "This Is My Father's World"; "How Strong and Sweet My Father's Care"; "I would Be True"; and "I Love to Tell the Story."

The Crusaders' memory assignment is printed on page 568 of MISSIONS for October, 1925, or may be ordered from Department of Missionary Education, 276 Fifth Ave., New York City, at ten cents per dozen. The roll call of churches may be responded to by the President or some member selected by the local Company. Churches which have no C. W. C. organizations may respond with a verse of Scripture or hymn and state the number present. The Association Secretary or some adult will call the roll, giving a few introductory words about the parable of the Talents, saying that at the beginning of the year each company was given five Talents, and we want to know what they did with them. The Talents each started with: (1) Number of members, (2) A leader, (3) Willingness to work, (4) Love for others, (5) Books and literature.

"Company No. — of First Church, what have you done with your Talents?" Company may all stand while the President or Secretary makes the report. "We have gained: (1) — new members, (2) — Honor Points, (3) — books read, (4) Sent a Christmas box or other White Cross work, (5) \$ — given through C. W. C. Express Second Section.

The best book review following the rules given in MISSIONS for January, 1925, or a brief sketch of the work of some favorite missionary or some intensely, interesting incident discovered in the year's study, might be given by the Crusader in each Company who has gained the most honor points or who should be recognized at this Rally for good work done during the year. An exercise for the presentation of the gifts follows. We suggest for a dramatization *His Book* or *Over the Hills and Far Away*, each taking about fifteen minutes, or if a missionary who is accustomed to speaking to children is available, a twelve minute talk on his or her work with children.

The salute to the American flag is, "I pledge allegiance to my flag and to the republic for which it stands! One nation indivisible, with liberty and justice to all." At the words, "to my flag," the right hand is extended, palm upward, toward the flag, and remains in this gesture to the end of the pledge, whereupon it quickly drops to the side.

The salute to the Christian flag is, "I pledge allegiance to my flag and to the Saviour for Whose Kingdom it stands; one brotherhood in Jesus, uniting all mankind in service and in love."

PROGRAM

- 3.00—Song Service.
- 3.15—Recitation of Crusader Memory Assignment. Prayer—that we may so live as to experience the joy of that passage of God's word.
- 3.20—Roll call of churches.
- 3.30—Hymn.
- 3.35—Book reviews or character sketch
- 3.50—Presentation of gifts.
- 4.05—Crusader song.
- 4.10—Short story or dramatization.
- 4.20—Salute to American and Christian flags and one verse of "Fling Out the Banner."
- 4.25—Crusader hymn, "Fairest Lord Jesus."
- 4.30 — Dismissal — "May the Lord watch between me and thee while we are absent one from another."

A MESSAGE FROM MISS ELLIOTT

Dear Boys and Girls: It is spring and with it comes Easter! We like spring because it makes us think of new life after a cold winter when everything seemed

dead. Birds return from the South and flowers bloom. It is a happy time! And then we love Easter with the lovely carols and chimes in our churches.

There are great throngs of Christian people all over the big earth who join us in singing Alleluias because Jesus lives again. But here is a little girl who doesn't know about it.

"Away on the other side of the world
Lives a little brown girl I know,
Away off there in a distant land,
Where they never have frost or snow.
I have a home that is bright and glad,
She wanders where shadows lie,
Yet the same dear Father has made us both—
The little brown girl and I.

The little brown girl is to sorrows born,
An orphan with none to care,
With no one to kiss her a sweet good-night,
Or smooth out her tangled hair.
Perhaps she is needing my love today,
To stifle the orphan's cry,
Since we are one in the Father's heart,
The little brown girl and I.

The little brown girl has never heard
Of love that is over all,
Of a Father who cares with an equal care,
For all who will heed His call;
Perhaps she is waiting for me to send
The news of a God on high,
That together we two may lift our prayers—
The little brown girl and I.

Lovingly,

Charlena Elliott



C. W. C. OFFICERS OF JEFFERSON AVENUE CHURCH, DETROIT

A Surprise Party

BY MISS MARY OWENS

Children should be costumed to represent the following countries: Japan, China, India, Africa, Philippines, Europe (Polish or Czech might be best), Mexico, and American Indian. Platform should be arranged to represent a living room or a church office room.

Enter *China* and *India*, talking together. Continue conversation as they are seated.

China—So you too received a message to come here today. I wonder what it can mean?

India—Yes, my letter told me to be at this place promptly at 3.45 on April 24, 1926. No explanation was given me.

(Enter *Japan* and *Europe*.)

Japan and *Europe*—Good afternoon, friends.

China and *India*—Good afternoon.

China—So others have received this mysterious order.

Japan—Yes, *Europe* and I were just talking about this call to meet, and were wondering who would be here and why we were to come.

Europe—Are any more coming?

(Filipino girl enters in time to hear last remark.)

Filipino—Yes, *Europe*, at least one more, because I, too, received those interesting but unexplained instructions.

(*Mexico*, *Africa* and *American Indian* seen approaching.)

India—Here come three more.

(Enter *Africa*, *Mexico* and *American Indian*.)

Africa—How do you do?

Europe—Well, we have quite a company now, haven't we? Does anybody know why we are here?

Several Speaking Together—That is what we all want to know.

Mexico—As I came up here from my home in Puebla, Mexico, I saw our new Chapel Car. That's the greatest help down there where folks live so far apart, especially along the border. The Chapel Car can stop at all the scattered villages and hold services and give out Bibles. My, I wish we had another.

China—Just think of living in a place where families live miles apart; where it takes an hour to go from one village to the next. In China we are so very crowded. But we are growing in the Christian faith. Our great need now is Chinese teachers. The people will listen to teachers of their own nationality very readily. But we need more money to support these Christian workers.

Filipino—Well, my people are advancing educationally. The United States

has given us splendid schools. It is Christian religious education we need. The Roman Church in our country does not teach the people to worship as they should. They become very superstitious. I wish I could put a Bible in every home in the Philippines so people could read it for themselves.

Africa—I wish my people knew how to read. But in most of the villages of Africa the people could not read Bibles if they had them. Only a very small number of them can read and write. We need schools to teach the millions of my boys and girls.

Europe—It seems that each of us has a special need. Mine is a church building. Since so many of my people have taken the Protestant faith we must meet just any place we can find room. Some of the old tumble down buildings are not fit places for worship. We want a new church building.

India—I wonder sometimes if any other country has so many sick folks as mine. In the section of India where I live we need a hospital dreadfully. People are dying every day just because there is no place to take care of them. And in every Mission Hospital they hear the story of Jesus every day.

Japan—Well, Japan has many needs, especially since so many of her buildings were destroyed by the earthquake. But among her greatest needs are new church buildings to replace the shacks where the Christians now worship.

American Indian—We, too, have several needs—another school, hospital, doctors, and others. But as my people, especially the boys and girls, are learning to read and to think for themselves, they need good things to read. Bibles, books, good magazines and other literature. They love to read but we haven't enough to go around.

China—Well, we have one thing to be thankful for. We are growing or we would not have any needs. Just so long as we are doing more and more work to spread the news of Christ we shall always need new tools to work with.

Europe—It is time for the Express to be here. That 3.50 train always stops at this station. Perhaps there will be some one on it who will explain this strange meeting.

(Well laden train seen approaching. Conductor gets off and comes to platform.)

Conductor—How do you do, everybody! I am here under orders from the C. W. C. to tell you why they have asked you to be here today. Boys and girls who belong to that great company have

heard of your needs and have sent me with this trainload of gifts. There is something for each of you. Come and see.

(Train should be just in front of platform and above named things should be taken from it. Japan, a new church; China, a Chinese doll labeled "Teacher"; Filipino, Bibles; Africa, a school building, etc., according to needs above named.)

India—How happy I am, and how glad that I came today.

Mexico—I feel like thanking the boys and girls of the C. W. C. for these gifts and we've just got to thank the Lord for His goodness. Everybody that is happy and grateful, join me in saying, "Bless the Lord, oh, my soul." (Repeat together the first six verses of Psalm 103.)

Conductor (to the audience)—Now let us all sing "Wonderful words of Life." (During the last chorus children leave the platform.)

Heralds of the King

Just as the trumpet's sounding,
Waking the earth at morn,
We are the Saviour's Heralds
Sounding our golden horn.

Chorus

Jesus' message sounding,
Just like the trumpets are we,
Making the world around us
Happy and bright and free.

We are the trumpets, making
Music where'er we go,
Sending the splendid gospel
Over the earth below.

Chorus

How could they do without us?
Whether at work or play,
We are the Saviour's Heralds
Turning the night to day.

—Fanny Swift.

"His Book"—A Baptist Version

The Special Interest Story this year, *His Book*, was printed by permission of the Congregational Board. The incident related is probably duplicated many times in all the mission fields, but it is reassuring to those who like to be able to say, "That is actually true. It happened to one of our own boys in our own Baptist Mission," to have our word on the authenticity of it. Our Baptist story varies in this particular, that the little Pedro received his Bible from the missionary, and while he was proudly carrying it home from the mission, out in California, some Catholic boys set upon him, tore it up and stamped on it. Later he joined the First Mexican Church in Los

Angeles and some friends in the Temple Church gave him another Bible.

STOLEN C. W. C. PINS

Dear Miss Noble: The first I knew about the World's Crusade was when I read about it in *MISSIONS*. I was on a Chinese boat coming back from Omei, in West China. Then I wrote a letter to you, and asked you about joining it. After a long while, I received a letter from you, telling us how we could organize a society in Chengtu, and that you were sending us the shield and pins. After a long, long time spent in wondering where those fifteen pins were, we found out about them.

One day, as we were at the front gate, one of the schoolboys came by and asked me if I would like the pin he had. I took the pin upstairs to mother and she said that that was a Children's World Crusader pin. When we asked about it, we found out that our gateman's boy had stolen the package, and sold the pins. We found three of them, but no more—this one, one in the grass, and one a little Chinese boy was wearing and a student bought it from him for us. Wasn't that a tragic beginning to our society?

We are in this country now and don't know what has happened since we left.

Sincerely yours,

Jeannette F. Foster.

Books for Heralds

Three very charming little stories of friendship are *Ah Fu*, *Kembo* and *The Three Camels*, 60 cents each. Not only the Herald Leader but every mother of little children should put these in the hands of her children. They will love them as they do *The Little Small Red Hen*. *Prayers for Little Children* is another book every child is entitled to. It has now been translated into Chinese, Japanese and two dialects of India. It is 25 cents.

"Milton Bradley's Straight-line Cut Outs," "Toy Land" or "Billy Bobtail and His Friends," 35 cents each, will give you patterns from which all kinds of dolls and animals may be cut and colored with crayons for Day Nurseries. Get patterns from a Kindergarten teacher for simple paper work.

Big Contract for Jefferson Avenue Crusaders

There will be a big slump in the candy and ice cream trades in the vicinity of Jefferson Avenue, Detroit, as the Crusaders have forsworn all such luxuries until they have filled one hundred containers for the C. W. C. Express. The father of the President of the Company



A Girl of the Southern Isles

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to *MISSIONS*, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by April 20)

Illustration from "Other Children" Post-card Painting Book, obtainable from our Literature Bureau at 60 cents

has agreed to furnish headlights at one dollar each for one hundred trains if they are filled by April first. I think it will be absolutely safe to shout a "hurray" for them now, as they started out, February first, determined to meet the condition. One look at the picture of the officers and leader, Mrs. W. F. Berry, the State Secretary for Michigan, fills us with confidence that they will succeed.

Mary L. Noble.

218 Lancaster Avenue, Buffalo, N. Y.

February Prize Winners

Elizabeth Flory, of Hemet, Cal., age 9, wins the first group prize this month, and James Evans of Ajai, Cal., age 12, wins the prize in the second group. On the Honorable Mention list are: Lois Freitag, Chicago; Nina Smith, Abington, Mass.; Claire Pattison, Lansdowne, Pa.; Roland Phinney, Lowell, Mass.; Hazel George-son, Tekamah, Nebr.; Sidney Welsh, Roslindale, Mass.; Esther Wilday, Hinsdale, N. Y.; Ruth Cummings, Newport, N. H.; Carol Calvin, Oakland, Cal.; and William Beety, Biddeford, Maine.



FROM GEORGE H. DORAN COMPANY

Today's Supreme Challenge to America, by Dr. James Franklin Love, is a strong appeal for increased foreign mission activity, in response to the world needs and opportunities which are set forth incisively. A foreign mission secretary, the author is intimately acquainted with the fields abroad, and his historical review shows his familiarity with America. An informing and stimulating book, calling our Protestant forces to leadership in the spiritual salvation of the world. (\$1.25 net.)

The Church and Woman, by A. Maude Royden, describes the Woman's Movement in the Church, from the earliest times up to the present. She holds that the present demand of women for complete equality with men in all spiritual and ecclesiastical affairs is bound up with a right understanding of Christianity itself. A highly gifted woman and exceptional pleader, this is a volume of unquestionable interest, if not always convincing—to a man. One of the Living Church Series. (\$2 net.)

The Call of the Upper Road, by Katharine R. Logan, is finely adapted for meditation and spiritual stimulation. The selections of poetry and quotations from writers evince the taste of the author for "high thoughts seated in the heart of courtesy." Excellent book for W. W. G. reading. Tastefully printed. (\$1.25.)

The Christ of the Children, and *The Children's Paul*, by J. G. Stevenson, are companion volumes which aim to tell the life story of Jesus and of Paul in a way that will attract and inspire the boys and girls. The task is anything but an easy one, and it has been done in the main very satisfactorily. The author is an Englishman, as appears now and then. His imaginative inserts are less pleasing than the straightforward narrative, which is simple and close to the New Testament biography. The life of Paul is exceptionally interesting. Both volumes are illustrated by reproductions of notable paintings. Commended to the Royal Ambassadors and C. W. Crusaders. (\$1.60 each net.)

Looking Toward the Heights, by Dr. O. C. S. Wallace, gives wider publicity to the series of sermons preached by this eloquent Baltimore Baptist pastor to the fac-

ulty and students of the College of William and Mary. Effective sermons for students or any other class, young or old. Sweet in spirit, keen in insight, the fruit of years of teaching, thinking, preaching, Dr. Wallace gave a high challenge to the noblest in youth and held up the Christ ideals of life in winning way. Those who charge that the pulpit of today is proclaiming an uncertain gospel should get this volume. It displays, for one thing, the difference between controversial and convincing preaching. (\$1.60.)

FROM THE CENTURY COMPANY

Osman Pasha, by William Jourdan Rapp, seeks in the form of drama to disclose interesting features of the Turkish Renaissance. Love and tragedy are commingled, and the play is not altogether pleasant reading. There is a note of hope, however, and from first-hand knowledge and sympathetic understanding the author sheds much light on present conditions. (\$1.25.)

FROM ALFRED A. KNOFF

A New Survey of English Literature, by Benjamin Brawley, formerly professor of English literature at Morehouse College in Atlanta, is a comprehensive work, from Beowulf to Bennett. Professor Brawley has a fine sense of appreciation, and carries the student through the great periods with understanding and breadth of view. He has made special effort to consider his whole subject as a part of the national life, and to study men in relation to their time as well as for their personal interest. (\$3.50.)

FROM CHARLES SCRIBNER'S SONS

The Religion of Undergraduates, by Cyril Harris, sometime University pastor for the Episcopal Church at Cornell, is a sympathetic discussion of the religious situation among college students as he knew them. The book is calculated to make the reader think. The author's statements as to students' opinions regarding religion are based on what a large number of students said and wrote to him. He is trying to understand young people as he finds them, and to enable others to do the same thing, as the only way to help bring in a better condition as relates both to the churches and to religious life in the colleges. In the third

part he presents as a solution for a confessedly serious situation "the answer, the proposal, of that Young Man of Galilee who clearly knew what life is all about. He understands—better than we do—these sons and daughters of a new day, as He lifts up His eyes and sees them as ships having no rudder." We should not agree with all the author's views or strictures, but our ministers will do well to read and reflect upon his words. (\$1.25 net.)

FROM THE MACMILLAN CO.

The Reasonableness of Christianity, by Douglas Clyde Macintosh, Dwight Professor of Theology in Yale University, is the \$6,000 Bross Prize Volume for 1925. Taking the hypothesis of moral optimism as his basis of apologetics, Prof. Macintosh has chapters on Freedom, Immortality, God, Providence, Revelation, The Historic Jesus, The Person and Work of Christ, Knowledge in General, Religious Knowledge, and Reality. Marked by beauty of style, closeness of reasoning, and a steady forward movement toward conclusions of Christian faith centering in Christ, the book is one to be read with profit by ministers who like to be made to think, especially on a subject of such importance as this. Intellectually and spiritually stimulating. Prof. Macintosh is an active member of one of our Baptist churches in New Haven. (\$1.50.)

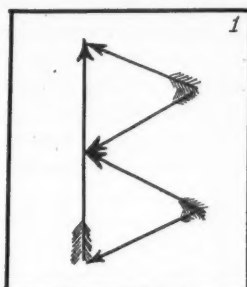
A BIBLE TEXTBOOK

How To Study and Teach the Bible, by S. N. Vass, D.D., has been adopted as the teacher-training book by the National Baptist Convention (colored) of whose department of religious education the author is secretary. For many years he represented the Publication Society among his people, and did a remarkable work in organizing Sunday schools. Four years ago he entered fully into the work of his own race group, and created the department which he heads. The book is for practical use. The first part is on the Bible and how to study it; the second considers the teacher; the third, the pupil; and the fourth, the school, with detailed instruction. The author knows the needs of his people, and has tried to meet them. (Sunday School Publishing Board, Nashville; \$1.50.)

NEW BOOKS RECEIVED

American Relations with China (John Hopkins Press; \$1.50).
The Quest for God in China, by F. W. S. O'Neill (Doran; \$2.50).
Roumania and Her Religious Minorities, by H. M. Tichner (A. M. Philpot, London).
The Church in the Universities, Edited by D. R. Porter (Association Press).
The Task in Japan, by A. K. Reischauer (Revell; \$1.50).

MISSIONS' PUZZLE PAGE



Rearrange
letters in
Yes Mr.



NAMES OF MISSIONARIES

This Name
sounds like
what every boy
wishes to be
considered

M
O
R
E

The sound of
an insect
and $\frac{3}{4}$ of
a bell

ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1926. No. 4

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1926, January to December.

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1926.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than April 20th will not receive credit.

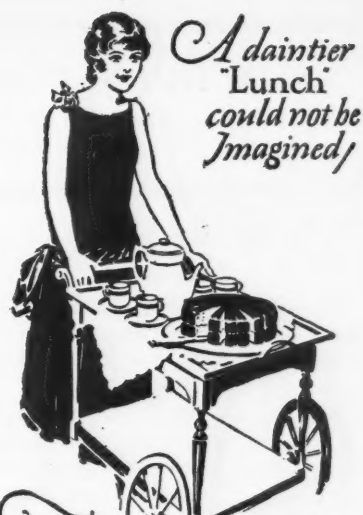
Answers to March Puzzles

1. Weeks.
2. Dyer.
3. Everham.
4. Marshall.
5. Barlow.
6. Axling.

Boys Who Will Conquer

Twenty-two boys of Belgian Congo were so eager to learn that they are helping to establish a preparatory school on a new site near Bete. They are a few of the many who had to be turned away from the schools at Banza Manteke, which opened in October with a record attendance. Rev. Martin S. Engwall writes of these young pioneers in the *Congo News Letter*: "No outsider can quite realize what it involved for those boys to go and live on the new site. In the October meeting of preachers and teachers they were told there was no room for them in the

station schools and that they must either return to their villages, most of them far away, or help to make possible a school on the new site which is yet jungle and nearly two miles from any village. After facing the proposition squarely, twenty-two of them came to the front, stood in line and said, 'We want to enter school on the new site.' It was with some fears and misgivings that we saw them leaving the station, accompanied by their native teacher and carrying their meager school supplies. They are still there, happy and contented, living in grass huts with a grass hut for a school building. As a thank offering to God they have sent in to the station Frs. 3.35 for October and Frs. 5.40 for November. These contributions were given entirely on their own initiative from a small food allowance of a franc and a half a week and may indeed serve as an example for most Christians in the homeland."



lasy-Cocoa...
and Delicious
Chocolate Cake

**BAKER'S
Cocoa and
Chocolate**

Delightful foods and
beverages of high qual-
ity, pure and healthful.



Walter Baker & Co. Ltd.

Established 1780

Dorchester, Mass.

MONTREAL, CANADA

Booklet of Choice Recipes sent free.

Shaohsing Dolls

A new shipment of the fascinating little dolls from Miss Dowling's doll factory has just been received. One little girl, who was given one for Christmas, hugged it up and loved it with the greatest tenderness and affection. How could she help it, when they look so happy and gay in their bright clothes and hats and caps. Order before they are gone for Easter gifts and unexpected birthday gifts. They are \$1.75 and \$2.25 each, boys or girls.

Porto Rican Needlework

Laura Thompson and the workers at the Christian Center, Puerta de Tierra, are anxious for their friends here in the States to have the advantage of buying the exquisite Porto Rican needlework. Information may be secured by writing to her at Puerta de Tierra, Porto Rico.

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
5524 Kimbark Avenue, Chicago, Ill.

An All-American Birthday

SCENE I

(Stage arranged like a piazza in summer, Mary examining gifts scattered over a table near which she sits. Two women approach.)

Mary (rising and going forward to meet them): Why, Helen, and Margaret, how glad I am to see you! Sit right down and have some of this iced tea Peggy just brought out. (Serves the tea.)

Helen: Ah! I see others have remembered it is your birthday. I, too, have brought a little love-gift. I know you already have almost everything, but won't you sometimes wear this little bracelet as an expression of my love in response to all that you have done for me?

Margaret (pressing forward): And I have brought a book which has given me much joy and comfort—as I hope it will you.

Mary (kissing them warmly): Thank you both, dear, dear friends, I cannot tell you how much this means to me. I was hoping you would call today.

Margaret: We should have come earlier but for a meeting at the church—all about the W. A. B. H. M. S. Golden Anniversary. You've read the leaflets about it, haven't you?

Mary (wearily): I, no; I am mildly interested in the picturesque heathen across the sea, but missionary work in this country seems so prosy. And then I'm sick and tired of having some collector or other come here about every other week for funds. When I give my \$200 every year, I think that ought to be the end of it. While I was laid up in the hospital a year ago, I thought some of taking up White Cross work when able, but I've just been too busy.

Margaret: I used to feel exactly as you do about Home Missions, Mary, dear, but when I became familiar with the story of the W. A. B. H. M. S.—its noble women and their invaluable work for our country, it seemed that the least we could do to honor their memory would be to carry on the work they had begun.

Mary: Yes, but why observe the anniversary?

Margaret: For the same reason that we observe yours, Mary—out of love and gratitude. It is fifty years since the great work began, and we wish to bring

a testimonial. The needs are now so great that the Society has taken as a symbol a tree which they call The Tree of Opportunity, whose leaves are for the healing of the nations. Nations, indeed; for they are all represented here!

Helen: Yes, Home Mission work is absolutely necessary in self-preservation, if for no more altruistic reason. Look at the crime wave all over our land. No one knows where it will break next.

Mary: Well, maybe I haven't done my full duty. I never knew much about Home Missions. By the way, Helen, where are you going for your vacation?

Helen: Think I'll motor to Florida to see if there's any standing room left. Where are you going?

Mary: To California, as usual. Will you go somewhere, Margaret?

Margaret: "Somewhere," indeed! Isn't New York, right where we live, a pretty comprehensive "somewhere?" In fact, I think it's "everywhere"—Italy, Russia, Poland, Germany, France—

"And of Chinese we have a host,
To fright the whole Pacific Coast."

I haven't the wherewithal just now for globe-trotting, but listen—I have a bright idea. If you folks are going to Florida and California, you can find out a great deal about Home Mission work at first hand. I can pick up a few fresh items in our own cosmopolitan centers in New York. So when we finally come together again, let's have a regular old palaver and exchange observations.

Mary and Helen (in unison): All right! Let's do it!

(Chorus of farewell chatter—exit Margaret and Helen.)

SCENE II

(Mary's living room, two months later.

Mary welcomes Margaret and Helen and seats them cosily, *tête-à-tête*. After a few moments of natural felicitations, they resume the previous theme.)

Mary: I'm surprised to admit it, girls, but the most thrilling part of my vacation grew out of our little talk about Home Missions. When I was a child, my big brother used fairly to live in James Fenimore Cooper's tales for months at a time, and I feel as if I had grown up with Indians. So I said to my husband, "No through tickets to Los Angeles this time. I'm going to visit the Hopis in Arizona.

I'm going to Saddle Mountain and Bacone University and maybe some other places where I can see Indian missions in action." Why, I had the surprise of my life!

(Introduce here attractive material from *Heroine of Saddle Mountain, Baptist Work Among American Indians, Just Indians*, 5 cents each; *Guides Along New Indian Trails*, free; and from articles in *MISSIONS*, not as a monologue but interspersed with natural comments from the listeners.)

I don't wonder that a society carrying responsibility in such work thinks it fitting to observe an anniversary. I'm going to be a "bough" on that Golden Tree of Opportunity myself and imagine that every little dancing leaf is a papoose. But here I've been making a conversational piggy-wiggy of myself. Helen, it's your turn.

Helen: Well, mine is a fairly large subject—one-tenth of the population of the U. S.! No other race in all history has made such progress in a period of fifty years as the American Negroes. My husband was simply amazed when he studied the statistics of their property holdings, banking, manufacturing, agriculture, schools and churches.

(Introduce, with comments as before, best material from *Two Who Serve Their Race*, 3 cents; *Schools for Negro Youth in the Southland*, 5 cents; *Our Northern Negro*, 3 cents; *Spelman Seminary*, 5 cents; *Joanna P. Moore*, 3 cents; *Olivet—a Negro Center*, and *MISSIONS'* articles. Once or twice during talk, have "Negro Spirituals" (5 cents) sung back of scenes, on pretense that it comes via Mary's radio, from a program then on the air. Conclude talk in natural way.)

Mary: Now, Margaret, did you find anything really worth while in New York?

Margaret: A table of contents and a complete summary of nearly the whole globe, as I visited Christian Centers and Community Houses in full swing! Just listen:

(Sprightly subject matter from *Dietz Memorial*, 5 cents; *Judson Neighborhood House*, 5 cents; *Strong Place Community House*, and *Religion of the Christian Center*, free; free Christian Americanization leaflets, and *MISSIONS'* articles. Music utilized as before.)

I can't give any large sum of money, as you can, Mary, but I have pledged several hours weekly to actual service in Christian Centers or among the homes to which I am sent. It gives me the highest joy I have ever felt.

Mary (thoughtfully): Well, since I can work only by proxy among my beloved

Indians, do you suppose I could help a little in what you call Christian Americanization work?

Margaret (joyfully): I am sure you could. Come with me tomorrow.

Helen (eagerly): Oh, take me, too, Margaret. If I thought I really could—.

Margaret: Of course you can—both of you. When gifts and service go hand in hand, we shall soon activate the motto of our noble Woman's Society: "*Christ in Every Home.*"

(Scene may close with audience joining with characters in singing any dynamic hymn of service.)

Adapted from sketch by *Mrs. E. C. Whittemore*, Waterville, Maine.

Note.—Order all supplies from nearest literature bureau as listed in Denominational Directory, inside first cover of *MISSIONS*. Include 50 cents for excellent map of U. S., locating all Baptist Home Mission work.

A Society That Reads "Missions"

The following note from Mrs. Mae C. Sanders of Richwood, Ohio, indicates what other societies may accomplish if they follow this example: The Missionary Society of Richwood Baptist Church has nearly doubled the number of subscriptions over last year for *MISSIONS*. We have just finished a special drive, and at our last regular meeting we gave the playlet entitled, "For Instance," which appeared in *MISSIONS* of October, 1921. We had it announced at the church service, and invitations were issued, resulting in a good attendance at the meeting. The characters were taken by Mrs. Mae C. Sanders as Mrs. *MISSIONS*, Mrs. O. A. Keigley as Mrs. "Busy Housewife," Mrs. Lloyd Matteson as Mrs. "Never Read," and Miss Florence Schmelzer as the maid. After the performance, the members of the cast passed through the audience and solicited subscriptions for *MISSIONS*.

For Law Enforcement

The Woman's National Committee for Law Enforcement has called a Convention in Washington, D. C., April 11-13, including an evening mass meeting. Nine commissions of women representing various organizations and sections of the country will present reports and resolutions on the legal, political, educational, social, patriotic and religious aspects of Law Observance and Enforcement. The Commission of church women, Mrs. Fred S. Bennett, chairman, Mrs. Katherine Silverthorn and Mrs. John Ferguson, vice-chairmen, will report at the opening session Sunday afternoon. Christian

women must face the present situation with a sense of grave responsibility. Let churches and missionary organizations be represented. It is not a question of law based on the Eighteenth Amendment alone, but a question of reverence for all law without which this democracy is not safe and is without power to aid the world. Apply for registration and information to the chairman of the Washington Committee, Mrs. Wm. L. Darby, Washington Hotel, Washington, D. C.—*Mrs. Henry W. Peabody.*

An Irresistible Appeal

The Capital of Our Country,
The Annual Meeting of Our Denomination, and

An opportunity to See and Hear Our Missionaries.

What woman will resist such a combination?

The Northern Baptist Convention meets in Washington May 25-30. Every patriotic woman wishes to see the capital of her country. Every loyal Baptist woman should realize her individual responsibility for the program of the Denomination, for its plans of work and the conduct of its business.

Every woman who has prayed for missions, who has given to missions, will wish to see the missionaries who will be there to tell the story of the spread of the Gospel of our Lord Jesus Christ throughout the world. There will be opportunities to meet the missionaries, although women will not have, as they have had for some years, an all-day meeting preceding the regular sessions of the Convention. Saturday evening, May 29, there will be something planned especially for the women. Plans are not yet divulged, but it will be worth while.

The women who in local churches, associations, states and districts have "borne the heat and burden of the day" in carrying out the plans of the Denomination should have the inspiration of the meetings. And the Denomination as it plans for the future, as it faces opportunities, as it seeks solutions to problems, surely needs the vision of the women, made clear through faith—steadied by experience—made courageous through trust.—*Jean R. Goodman.*

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Write today to Home Secretary P. H. J. Lerrigo, 276 Fifth Avenue, New York, for complete information. All correspondence will be treated in strictest confidence.

If you are younger or older than fifty, the rate of income would vary accordingly, ranging from 4 to 9 per cent on single life annuities and from 4 to 8.3 per cent on annuity agreements covering two lives.

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American Baptist Foreign Mission Society

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Read it again and see that
the full corporate legal
name of the Society is
written as above.*



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"THE COST OF A NEW WORLD," Kenneth MacLennan's book, presents a world situation which men of good-will in every land must face together.

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Announcement by the Foreign Mission Board

The Board of Managers of the American Baptist Foreign Mission Society desires to make a further report of progress in fulfilling the recommendations of the Investigating Commission which reported at Seattle. The details of this matter have been placed in the hands of a committee of the Board which has met each month and has worked between meetings through sub-committees.

The names of eight men were referred to us by the Commission in a final communication with the recommendation that their theological views receive further study. At the meeting of the Board of Managers, November 17, a statement was authorized to the effect that two of the eight missionaries in question had resigned, one had been called home for inquiry and conference, and the charges against another had been dismissed as the committee, after conference, discovered him to be loyal to Christ and the Gospel.

Since this report the Board has voted to call home another of the eight for personal conference, and after a careful review the views held by still another have been found satisfactory by the Board.

The Board is continuing the task of examining the views of the remaining members of the group, and would add that the apparent delay in submitting a complete and final report is due to the fact that the time required for communication with some of our far distant fields is considerable, especially on account of the dis-

turbed political conditions in the Far East. On behalf of the Board of Managers,

E. W. Hunt, M. J. Twomey, H. J. White, D. B. MacQueen, T. Otto, W. T. Sheppard, F. L. Anderson.

Frank L. Miner

From an appreciation written by Rev. Dr. William C. Bitting and published in *The Baptist* we take the following quotations: "No officer of the convention has ever received any compensation. During fourteen years Mr. Miner's interest, fidelity and skill have been enthusiastically given to the convention and the board of education. His personal characteristics of modesty, thoroughness, promptness, unselfish service have shown themselves in his discharge of this high trust. In the aggregate probably more than a million dollars passed through his hands. When the convention needed money and had no ability as a corporation to borrow, he generously pledged his own personal credit for money which was sorely needed. Like all officers and members of the executive committee, he attended the sessions of the convention at his own expense. He was present at all meetings of the executive committee. His quiet manner, inherent gentlemanliness, business ability and unfailing fidelity were always at the service of the convention.

"In his specific work he was accuracy incarnate. With unfailing promptness he attended to his duties. The most rigid compliance with business ethics domi-

nated his daily service. Underneath all of it was his sense of service to Jesus Christ and to his fellowmen. It was this that made these fourteen years of service to our brotherhood essentially religious in its nature, joyful in its performance, and full of the fragrance of fellowship in its attitudes. From intimate and close association with him throughout these fourteen years this incomplete tribute to his worth as a man, to his faithfulness as a denominational servant is most gladly given. He had many qualities of soul and life, which both in their detail and in their grouping made laurels of appreciation to be at home upon his brow, and kind words of love no strangers to his ears, and the memory of his devoted ministry a joy in the hearts of all who knew him."

Mrs. Frances Ball Mauck

Since Dr. J. W. Mauck resigned as president of Hillsdale College he and Mrs. Mauck have traveled quite extensively. Last summer they went to Europe and joined their son Wilfred and his wife in England, and then went on to Geneva, and later to Constantinople, Athens and Egypt. There Mrs. Mauck was taken ill soon after landing, and on Sunday, February 21, died in Cairo, following an operation for appendicitis.

Dr. Mauck is President of the General Conference of Free Baptists, a member of the American Baptist Historical Society, and has served on many educational and religious committees. Mrs. Mauck is a sister of the Ball Brothers of Muncie, Indiana. She was a great force in the college life at Hillsdale, a charming personality, beaming with good nature and helpfulness, and a generous contributor to good works.

MISSIONS

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

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An Apology from

The American Baptist Publication Society

Recently a false statement of doctrine crept into one of our periodicals through the oversight of one of our assistants.

It was utterly contrary to our belief and was so acknowledged by both the author and the editor when their attention was called to it. We apologize for such a mistake.

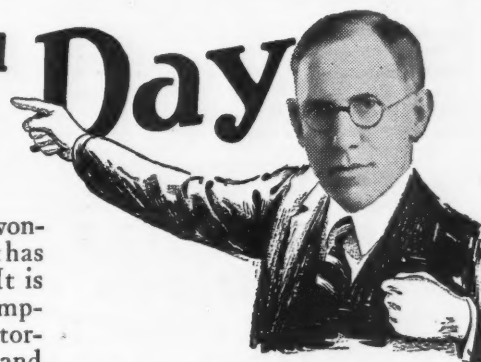
We desire to teach the whole Gospel in our publications and to stand squarely against anything that would even seem to question the authority of God's Word or the Deity of Christ.

Beside the writing we do in the editorial department we receive an average of 60 manuscripts a day from outside sources. To select suitable articles from such a quantity and variety of material, and to edit them without a mistake for sixteen of our periodicals is no small task. But we are adopting a new check-up system in the details of our editorial work to make such a slip impossible in the future.

We are indebted to our critics whose reminders help us to improve our service, and we gladly acknowledge such indebtedness.

THE EDITORS.

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The President, MRS. CLARA D. PINKHAM, 2969 Vernon Ave., Chicago, will be glad to answer inquiries

The Songs of the Chins

A custom of one tribe of Chins which Rev. J. Herbert Cope finds very interesting is their way of singing. "We have translated a number of hymns into their own language but they are not satisfactory. The tunes are different from anything they have learned and they have trouble with them. This tribe has begun the production of its own hymns and the effect is splendid. They first write the words and then produce a tune to fit them. The tunes are very simple and the range is not wide. The effect is something like a chant. That is, there are several words sung very rapidly with a pause following; but there is more music than in a chant. They sing with a drum, which is the Chin national musical instrument. And over and over they will chant one of their own hymns. Two nights some of the men never slept a wink; they sang and prayed until daylight. When I woke in the night I could hear the drum beating, showing that at least one man was awake."

Two of the tribes having much the same language meet occasionally for a little gathering of their own, apart from the regular Associational meeting. There is an examination then on whatever book of the Bible is being studied through the year in Sunday school. Mr. Cope examined some 40 odd papers and found only a few failures. There are oral examinations for the unlettered.

On a Sunday in December 36 people were baptized. The following morning Mr. Cope went away to inspect a school and when he returned he found that the people had not yet dispersed. "On asking the reason they said: 'Why, here we have been like brothers and sisters for two whole days and we simply cannot go off quickly. So we walk a little and then we

sing and then we sit down and cry. After this we go on a little further. Don't you white people cry when you leave each other?" And so they went off home crying. It is not a Chin custom. Most of the Chins are as stolid as the American Indians. But this tribe is the exception.

"In the early part of the month," continues Mr. Cope, "I spent a Sunday with the finest tribe in the Hills. Here 19 people were received and baptized. One was a sick girl whom I feared would be made worse but the water was not very cold. They are a fine race and I love to hear their girls sing, for the average Chin girl sings about as heartily as the average American boy of 15 does. A few years ago these same girls were filthy, dirty things with an ignorant look, unable to do a thing but work. Now they turn out in their Sunday clothes with their faces clean and hair combed, with hymn books in their hands, and they sing well. One does not see a change from one day to another, but over a longer period it is noticeable and one rejoices."

New York W. W. G.

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- II. Dues of 10c per member paid by November 15th for a State Expense fund—5 points.
- III. For each Mission study class—15 points.
For two classes—30 points.
- IV. For each program meeting—1 point.
- V. For each tither in Guild—2 points.
- VI. For each meeting at which White Cross work is done—1 point.
- VII. For each missionary play or pageant—5 points.
- VIII. For each 10 per cent members learning words of following—1 point.
"Open My Eyes"; "America the Beautiful"; "O Master Let Me Walk with Thee."
- IX. For each 10 per cent of members having Missions or *Everyland* in the family—1 point.
- X. For each girl having Theme Contest—10 points.
- XI. For each member taking missionary courses at Northfield, Keuka, or authorized conference or Assemblies—2 points.
- XII. For each Senior girl working regularly in C. W. C. and in Jr. W. W. G.—5 points.
For each Junior girl working regularly in C. W. C.—5 points.
- XIII. For each girl working regularly in local Baptist Mission work—5 points.
- XIV. For each girl working regularly in Daily Vacation Bible School—5 points.
- XV. For definite plan of the year's program work submitted to State Secretary before Nov. 1—5 points.
- XVI. For each member teaching a Sunday school class which has a definite missionary program—5 points.
- XVII. Winning National Reading Contest—15 points.
- XVIII. For each Guild reaching its financial quota—10 points.
- XIX. For each Guild exceeding financial quota—5 points.
- XX. For special forms of service if endorsed by State Secretary—5 points.

JUNIOR CHAPTERS

Junior Chapters are composed of girls, 75 per cent of whom are 16 years of age or less.

☆☆☆

Limitations of space have made it necessary to postpone to a later issue Rev. F. P. Manley's article, "Nellore Nights and Days."